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AN

HISTORICAL VIEW

OF THE

ENGLISH BIBLICAL TRANSLATIONS, &c.

AN

HISTORICAL VIEW

OF THE

Saml. Miller

ENGLISH BIBLICAL TRANSLATIONS:

THE

EXPEDIENCY OF REVISING BY AUTHORITY

OUR

PRESENT TRANSLATION:

AND THE

MEANS OF EXECUTING SUCH A REVISION.

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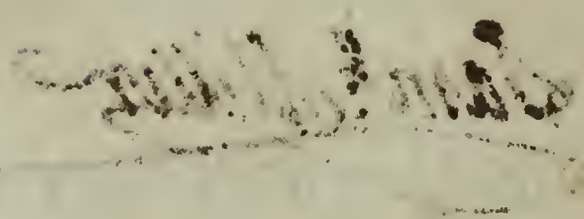
—1792.—



PREFACE.

IT is an enquiry of much importance, whether the ſtate of our Engliſh bible demands a reviſal under the higheſt ſanction and authority. The following work, or rather compilation, is deſigned to exhibit a comprehenſive view of this queſtion; that attention to it may be raiſed in ſome, and revived in others; and that every competent reader may enable himſelf to decide on it with a wellinformed judgement.

The Author's original plan extended no further than to ſolve every objection which has been urged againſt adopting ſuch a meaſure, and to ſtate the principal arguments uſually alleged in ſupport of it. But his thoughts ſoon led him to take an hiſtorical ſurvey of the ſubject: and as Lewis's account of our ſeveral Engliſh tranſlations, though a very uſeful book to conſult, is too minute, and ſometimes too indiſtinct, to invite a peruſal, he conceived that it might neither be unprofitable nor unpleaſing to biblical ſcholars, if he extracted from that work a general hiſtory of the chief editions, and ſupplied from a few other books, and eſpecially from ſome of the prefaces to our early bibles, whatever ſeemed intereſting both with reſpect

to

to our vernacular tranſlations of the ſcriptures, and alſo to the ſtate of clerical literature during the period treated of. But as the ſituation which afforded him leiſure for proſecuting his deſign precluded him from acceſs to any library, ſome quotations muſt have been too implicitly followed, and many weighty authorities and curious facts muſt have been omitted.

In matters of fact it is indiſpenſable to quote authorities. He has alſo largely produced them in matters of opinion; becauſe the writers referred to expreſſed his ſentiments much better than he was able to repreſent them, becauſe he thus points out ſources whence the reader may derive further information, and becauſe the weight

of

of eminent names arrests attention to what is advanced.

The rules for biblical translators, prefixed to the Author's exposition of the Minor Prophets, have been much enlarged in the concluding chapter: and he hopes that they are somewhat improved, if not from his own reflections, yet from the later publications of such able critics as Dr. Geddes, Dr. Campbell, Dr. Symonds, and Mr. Wakefield.

The zeal of the good, the great, and the learned, in advancing the English bible to its present state, is highly instructive and worthy of imitation. It has actually been imitated in some countries, during the

present

preſent century. Beauſobre and L'Enfant, who publiſhed their French tranſlation of the New Teſtament in 1718, thus expreſs themſelves in their * preface. " Il y a déja " pluſieurs années, que ſur la repréſentation " que l'on fit au feu Roi de Pruſſe de glorieuſe " memoire, que nos Verſions Françoiſes " commençant à n'être plus ni ſi intelligibles, " ni ſi agréables à lire, qu'elles le furent " d'abord, il ſembloit que l'edification " demandât qu'elles fuſſent retouchées, ou " qu'on en fit une nouvelle ; d'autant plus " que depuis longtems on l'avoit pratiqué " en France avec tant de ſuccés, que nos " Verſions tomboient inſenſiblement dans le " mépris de biens des gens. Ce Prince,

* P. ccxxiv.

" toûjours

" toûjours attentif au bien public, par report
" à la Religion et à l'Etat, nous fit l'honneur
" de jetter les yeux ſur nous pour entre-
" prendre ce Travail, et de nous l'ordonner
" par un Decret."

We learn a ſimilar anecdote from the * preface to Dr. Kennicott's Hebrew bible, publiſhed in 1780. " Honorificum ſane
" eſt quod Rex Sueciæ Auguſtiſſimus,
" primus omnium, illuſtre poſuit exemplum;
" facto mandato, ut inchoaretur Veteris Teſta-
" menti examinatio, et accuratiſſima Ver-
" ſionis Suecicæ recenſio: quò parata eſſet
" ea Verſio, ut in ſe admittat commoda,
" quotquot adminiſtraverit hæc Variarum
" Lectionum editio."

* § 185.

May

May the Allwiſe God, in his fit time, diſpoſe the Sovereign of the firſt Proteſtant Churches, and of the moſt learned countries, in the world, to complete his acts of piety by promoting equal attention to the Engliſh bible.

Waterford. September 20.

1792.

E R R A T A.

Page	5	Line	6	Read intelligible.
	21	——	18	—— year 1529.
	23	——	4	—— a tittle.
	24	——	9	—— Nehemiah or the firſt of Eſdras.
	30	——	8	—— tranquillity.
	45	——	16	—— Fulke.
	84	——	14	—— Place a comma after Rocheſter.
	96	——	19	—— written.
	114	——	11	—— Place a comma after not.
	116	——	13	—— erant.
	123	——	4	—— Add A. D. 1734,
	130	——	7	—— Place a comma after interpretationibus
	144	——	2	—— Anglis.
	206	——	20	—— Lettres.
	214	——	13	—— Place a comma after yet.
	258	——	20, 22, 23	—— than, have, practice.
	264	——	2	—— ſ'agit.
	270	——	5	—— whoſoever.
	274	——	6	—— ſometimes.
			8	—— appears.
	279	——	7	—— conjunction.
	294	——	5	—— often.
	303	——	22	—— Greek.

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HISTORICAL VIEW

OF THE

ENGLISH BIBLICAL TRANSLATIONS, &c.

CHAP. I.

The progreſs of our Engliſh verſions; the manner of conducting them; and their effects on the minds of men.

SECT. I.

Of the Saxon verſions.

ABOUT the year 709, Adelme, Biſhop of Sherborne, tranſlated the pſalms into * Saxon. Egbert, Biſhop of Landisfern,

* Preface to annotations on the bible by certain learned Divines. Folio. London. 1657. Hiſtorical account of the Engliſh tranſlations &c. By Anthony Johnſon. 8vo. London. 1730.

who died in 721, made a Saxon verſion of the four goſpels. Within a few years of this period, Bede tranſlated the whole bible into that language. Near two hundred years after Bede, King Alfred executed another tranſlation of the pſalms; either to ſupply the loſs of Adelme's, which is ſuppoſed to have periſhed in the Daniſh wars, or to improve the plainneſs of Bede's verſion; as none of the Engliſh was more acute in conception, or more elegant in expreſſion, than that famous King. A Saxon tranſlation of the Pentateuch, Joſhua, part of the books of Kings, Eſther, Judith, and the Maccabees, is alſo attributed to Elfric, or Elfred, who was Archbiſhop of Canterbury in the year 995.

Our Reformers alleged theſe and other Saxon verſions, which I need not enumerate, as proofs that allowing the uſe of the ſcriptures in the vulgar tongue was not a new conceit, originating from Archbiſhop Cranmer and Lord Cromwell in the reign of Henry VIII; but a rightful though interrupted inheritance, bequeathed to the people by

by their remote anceſtors: to illuſtrate which argument, Archbiſhop * Parker, in the year 1571, encouraged John Fox, the Martyrologiſt, to print the four goſpels from a Saxon manuſcript in the Bodleian library.

SECT. II.

Of the verſions by Wiclif and his followers.

" WE find, ſays Lewis, by the MSS. " now remaining, that ſeveral attempts were " made to tranſlate into Engliſh the Pſalter, " the hymns of the church, and the reſt of " the ſcriptures.

" Theſe tranſlations ſeem to have been " made before the time of the famous Dr. " John Wiclif: but they were tranſlations

* See Lewis's hiſtory of the tranſlations of the bible &c. Fol. London. 1731. p. 2.

" of only ſome parts of the Old Teſtament,
" as the Pſalter, the Church leſſons, and
" hymns; or of the New Teſtament, or
" rather ſome of its books; and not of
" the whole bible. And they ſeem not to
" have been publiſhed; but made only for
" the tranſlator's own uſe.

" John Wiclif was born in the year 1324,
" and died in 1384. Some time before 1381,
" his tranſlation of the bible, at leaſt of the
" New Teſtament, was finiſhed and pub-
" liſhed.

" He ſet about tranſlating the whole bible
" into the Engliſh then ſpoken. This
" tranſlation he made from the Latin bibles
" then in common uſe, or which were at
" that time uſually read in the church.
" The reaſon of which ſeems to have been,
" not that he thought the Latin the original,
" or of the ſame authority with the Hebrew
" and Greek text, but becauſe he did not
" underſtand thoſe languages well enough to
" tranſlate from them. He likewiſe choſe

" to

" to tranſlate word for word; as had been
" done before in the Anglo-Saxonic tranſla-
" tion, without always obſerving the idioms
" or proprieties of the ſeveral languages; by
" which means this tranſlation, in ſuch
" places, is not very inteligible to thoſe who
" do not underſtand Latin.

" Henry Knyghton, a Canon of Leiceſter
" in the neighbourhood of Dr. Wiclif, and
" contemporary with him, made heavy com-
" plaints of his publiſhing this tranſlation.
' This John Wiclif,' ſays he in his book de
eventibus Angliæ, ' tranſlated out of Latin
' into Engliſh the goſpel which Chriſt had
' entruſted with the Clergy and Doctors of
' the church, that theſe might miniſter it to
' the Laity and weaker ſort, according to
' the exigency of the times, and their ſeveral
' occaſions. So that by ſuch means the goſpel
' was made *vulgar*, and laid more open to the
' Laity, and even to women who could read,
' than it uſed to be to the moſt learned of the
' clergy, and thoſe of the beſt underſtanding:
' and thus the goſpel-jewel, or evangelical
' pearl,

" pearl, was thrown about, and trodden under
" foot of * ſwine."

Wiclif † was not only a good divine and ſcripturiſt, but well ſkilled in the civil, canon, and Engliſh law. To great learning and abilities he added the ornament of a grave, unblemiſhed, and pious conduct. He died in his own pariſh of Lutterworth, Dec. 31. 1384. By a decree of the council of Conſtance about twenty-eight years afterwards, his voluminous writings were condemned to the flames, and, with a mean revenge, his bones were dug up and burnt, and their aſhes were caſt into an adjoining brook.

" In Wiclif's tranſlation we may obſerve
" that thoſe words of the original, which the
" Romaniſts have ſince termed *ſacred* words,
" and therefore not to be tranſlated, are not
" always thus ſuperſtitiouſly regarded.—At

* Lewis, p. 4, 5, 6.

† See Biographia Britannica.

" other

" other times indeed these foreign words are
" retained.——

" But notwithstanding, so offensive, it
" seems, was this translation of the bible to
" those who were for taking away the key of
" knowledge and means of better informa-
" tion, that a bill, we are told, was brought
" into the House of Lords, 13 Rich. II.
" A. D. 1390, for the purpose of suppressing
" it. On which the Duke of Lancaster,
" the King's uncle, is reported to have spoken
" to this effect: 'We will not be the dregs
' of all: seeing other nations have the law
' of God, which is the law of our faith,
' written in their own language.' " At the
" same time he declared in a very solemn
" manner," 'That he would maintain our
' having this law in our own tongue against
' those, whoever they should be, who first
' brought in the bill.' " The Duke was
" seconded by others, who said, 'That if
' the gospel, by its being translated into
' English, was the occasion of running into
' error, they might know that there were more

 ' hereticks

'hereticks to be found among the Latins 'than among the people of any other 'language. For that the Decretals reckoned 'no fewer than ſixty-ſix Latin hereticks; 'and ſo the goſpel muſt not be read in Latin, 'which yet the oppoſers of its Engliſh 'tranſlation allowed.' "Upon which, it is "ſaid, the bill was thrown out of the "Houſe." *

John Treviſa of Cornwall, and Vicar of Berkley in Glouceſterſhire, to whom ſome attribute † an Engliſh tranſlation of the bible in 1397, in fact ‡ tranſlated a few texts only, which were painted on the walls of his Patron's chapel in Berkley Caſtle, or which are ſcattered in ſome parts of his works.

* Lewis. Ib. p. 7, 8, from Fox's preface to the Saxon goſpels, and Uſsher de ſcripturis et ſacris vernaculis.

† John Bale. Aſſembly's annotations: Pref. Preface of King James's tranſlators.

‡ Lewis, p. 13.

"This

" This ſucceſs of the Duke of Lancaſter
" perhaps gave encouragement to ſome of
" Dr. Wiclif's followers to review his tranſ-
" lation, or rather to make another not ſo
" ſtrict or verbal as his, but more according
" to the ſenſe. To this tranſlation ſeems to
" belong the large prologue printed as
" Wiclif's in 1550, and ſaid to be taken
" from a MS. bible then in the King's
" chamber.

" In this prologue, the author gives the
" following account of his own performance
" in tranſlating the bible into Engliſh:
' He, with ſeveral others who aſſiſted him,
' got together, he ſays, all the old Latin
' bibles they could procure: theſe they di-
' ligently collated; and corrected what errors
' had crept into them, in order to make one
' Latin bible ſome deal true; ſince many
' bibles in Latin were very falſe, eſpecially
' thoſe that were new. Then they collected
' the Doctors' and common gloſſes, eſpecially
' Lyra;

'Lyra *; with which they ſtudied the text 'anew, in order to make themſelves maſters 'of the ſenſe and meaning of it. Next they 'conſulted old Grammarians, and ancient 'Divines, as to the hard words and ſentences, 'how they might be beſt underſtood and 'tranſlated; which having done, they 'ſet about the tranſlation, which they re-'ſolved ſhould not be a verbal one, but, as 'clearly as they could, expreſs the ſenſe and 'meaning of the text.' †

"About twenty-four years after Dr. "Wiclif's death, it was decreed by Arch-"biſhop Arundel, in a conſtitution publiſhed "in a Convocation of the Clergy of his Pro-"vince aſſembled at Oxford, 'that no one 'ſhould thereafter tranſlate any text of holy 'ſcripture into Engliſh by way of a book, or

* Nicholas de Lyra, a town in Normandy, who flouriſhed A. D. 1320, and died A. D. 1340. See Le Long. Bibl. ſacra.

† Lewis. Ib. p. 8, 9.

'little

'little book, or tract, and that no book, &c. 'of this kind ſhould be read, that was com-'poſed lately in the time of John Wiclif, 'or ſince his death.'

"Of this conſtitution* Sir Thomas More "gives us the following account: 'Ye ſhall 'underſtand, that the great arch-heretic 'Wiclif (whereas the holy bible was long 'before his days by virtuous and well learned 'men tranſlated into the † Engliſh tongue, 'and by good and godly people with devo-'tion and ſobernefs well and reverently read) 'took upon him of a malicious purpoſe to 'tranſlate it of new: in which tranſlation he 'purpoſely corrupted that holy text, malici-'ouſly planting therein ſuch words as might, 'in the reader's ears, ſerve to the proof of 'ſuch hereſies as he went about to ſow; 'which he not only ſet forth with his own

* Dialogues. fol. 82. See p. 234. Book III. c. 14. Works. London. 1557.

† So the Anglo-Saxonic was commonly called.

'tranſlation

'tranſlation of the bible, but alſo with
'certain prologues and gloſſes he made there-
'upon: That after it was perceived what
'harm the people took by the tranſlation,
'prologues, and gloſſes of Wiclif, and alſo
'of ſome others that after him helped to ſet
'forth his bible, then for that cauſe it was at
'a council holden at Oxford provided upon
'great pain, that no man ſhould from thence-
'forth tranſlate into the Engliſh tongue, or
'any other language, of his own authority,
'by way of book, bible, or treatiſe, nor no
'man openly or ſecretly any ſuch book, &c.
'read, newly made in the time of the ſaid
'John Wiclif or ſince, or that ſhould be
'made any time after, till the ſame tranſlation
'were by the Dioceſan, or, if need ſhould
'require, by a provincial council, approved:
'But that it neither forbad the tranſlations to
'be read that were already done of old before
'Wiclif's days, nor damned his becauſe it
'was new, but becauſe it was naught, nor
'prohibited new to be made; but provided
'that they ſhall not be read, if they be made
'amiſs, till they be by good examination
'amended,

'amended, except they be ſuch tranſlations 'as Wiclif made and Tyndal, that the ma-'licious mind of the tranſlator had in ſuch 'wiſe handled it, as it were loſt labour to go 'about to mend them: Laſtly: that to burn 'the Engliſh bible without reſpect, be the 'tranſlation old or new, good or bad, was in 'his mind not well done. Myſelf, ſays he, 'have ſeen, and can ſhew you, bibles fair 'and old, written in Engliſh, which have 'been known and ſeen by the Biſhop of the 'dioceſe, and left in laymen's hands and 'women's; to ſuch as he knew for good and 'catholick folk, that uſed it with devotion 'and ſoberneſs. But of truth all ſuch as 'are found in the hands of heretics they uſe 'to take away; but they do cauſe none to be 'burned, as far as ever I could wit, but only 'ſuch as they found faulty.' *

* Lewis. Ib. p. 10, 11.

"Holy

"* Holy Doctors never meant, as I ſuppoſe, "the forbidding of the bible to be read in "any vulgar tongue. For I never yet heard "any reaſon laid, why it were not conveni-"ent to have the bible tranſlated into the "Engliſh tongue, but all thoſe reaſons, "ſeemed they never ſo gay and glorious at "the firſt ſight, yet, when they were well "examined, they might in effect, for ought "that I can ſee, as well be laid againſt the "holy writers that wrote the ſcriptures in "the Hebrew tongue, and againſt the bleſſed "evangeliſts that wrote the ſcriptures in "Greek, and againſt all thoſe in like wiſe "that tranſlated it out of every of thoſe "tongues into Latin, as to their charge that "would well and faithfully tranſlate it out of "Latin into our Engliſh tongue."

"Holy ſcripture might be with diligence "well and truly tranſlated by ſome godly,

* Sir Thomas More's works. p. 243. Dialogues. Book III. c. 16.

"catholick,

" catholick, and well learned man, or by
" divers dividing the labour among them,
" and after conferring their ſeveral parties to-
" gether each with other. And, after that,
" might the work be allowed and approved
" by the Ordinaries, and by their authorities
" ſo put unto print, as all the copies ſhould
" come whole unto the Biſhop's hand.
" Which he may, after his diſcretion and
" wiſdom, deliver to ſuch as he perceiveth
" honeſt, ſad, and virtuous, with a good
" monition and fatherly counſel to uſe it re-
" verently, with humble heart, and lowly
" mind. &c. *

* Ib. p. 245.

SECT.

SECT. III.

Of Tindall's verſion.

THE temper of the times with reſpect to Tindall's tranſlation, which appears in part by the paſſages quoted from Sir Thomas More's dialogues, will be more fully ſhewn by entering into the general hiſtory of the tranſlator and his book.

Tindall was educated at Magdalen Hall in Oxford; and, on account of his integrity and learning, was advanced to a canonry of Chriſt Church College, then newly founded by Cardinal Wolſey. Having imbibed the opinions of Luther, he was involved in great troubles; but in the midſt of them he reſolutely proſecuted his great deſign of tranſlating the New Teſtament into Engliſh. The meaſures taken by him in life were all ſub-

ſervient

ſervient to this end; which he propoſed to himſelf for the following reaſon, becauſe "he had perceived by experience that it was "impoſſible to eſtabliſh the lay-people in any "truth, unleſs the ſcriptures were plainly "laid before their eyes in their mother tongue, "that they might ſee the proceſs, order, and "meaning of the text." But finding no opportunity to execute his pious intention in England, he ſought for greater ſecurity and liberty at Antwerp in Flanders. Here he finiſhed his favourite work, with the aſſiſtance of John Fry, or Fryth, and William Roye; the former * of whom was burnt in Smithfield for hereſy, July, 1552, and the latter ſuffered that dreadful death in Portugal onthe ſame accuſation.

After the publication of the book without a name at Antwerp, or Hamburgh, in the year 1526, thoſe eminent prelates, Warham and Tonſtall, hurled furious cenſures againſt

* Johnſon. p. 20.

the tranſlator and his adherents; and almoſt all the firſt impreſſion was purchaſed by Tonſtall, to prevent its diſperſion among the maſs of the people.

Of this purchaſe the following fact is related. " Sir * Thomas More being " Lord Chancellor, and having ſeveral " perſons accuſed of hereſy, and ready for " for execution, offered to compound with " one of them, named George Conſtantine, " for his life, upon the eaſy terms of diſ- " covering to him who they were in London " that maintained Tindall beyond the ſea. " After the poor man had got as good a " ſecurity for his life as the honour and truth " of the Chancellor could give him, he told " him, ' It was the Biſhop of London who ' maintained him, by ſending him a ſum of ' money to buy up the impreſſion of his ' Teſtaments.' " The Chancellor ſmiled, " ſaying, that he believed he ſaid true. " Thus was this poor Confeſſor's life " ſaved."

* Preface to Matthew Pool's annotations.

The

The tenour of the eccleſiaſtical commiſſions is curious: "that many children of iniquity, "maintainers of Luther's ſect, blinded "through extreme wickedneſs, wandering "from the way of truth and the catholick "faith, craftily have tranſlated the New "Teſtament into our Engliſh tongue, in-"termeddling therewith many heretical ar-"ticles and erroneous opinions, pernicious "and offenſive, ſeducing the ſimple people, "attempting, by their wicked and perverſe "interpretations, to prophanate the ma-"jeſty of the ſcripture which hitherto "hath remained undefiled, and craftily to "abuſe the moſt holy word of God, and the "true ſenſe of the ſame:——which truly, "without it be ſpeedily foreſeen, without "doubt will contaminate and infect the flock "committed unto us with the moſt deadly "poiſon and hereſy, to the grievous peril and "danger of the ſouls committed to our charge, "and the offence of God's divine majeſty." All therefore were required, under pain of excommunication, to deliver up the copies of

this tranſlation. Such books as could be procured by purchaſe, or by menace, were committed to the flames in Paul's * Churchyard: which had a † hateful appearance, and was generally called burning the word of God; and the people concluded that there muſt be a plain contrariety between the New Teſtament and the doctrines of thoſe who treated it with ſuch indignity.

Penance was enjoined to Thomas Patmore, and to the author's brother, John Tindall, on ſuſpicion of importing and concealing theſe books. Sir Thomas ‡ More, Lord Chancellor, adjudged " that they ſhould ride " with their faces to the tails of their horſes, " having papers on their heads, and the New " Teſtaments, and other books which they " had diſperſed, hung about their cloaks; and,

* Fuller. B. v. 225.

† Johnſon. p. 24.

‡ Johnſon. p. 24.

" at

" at the Standard at Cheapſide, ſhould
" themſelves throw them into a fire prepared
" for the purpoſe; and that they ſhould
" afterwards be fined at the King's pleaſure."
Humphry Monmouth alſo, who ſupported Tindall abroad by an annuity of ten pounds, was impriſoned in the Tower; and, though a man of wealth, was almoſt reduced to ruin. But when Tonſtall's purchaſe ſerved only to benefit Tindall, and to defray the charge of a more correct edition, and when the ſtrong meaſure of the epiſcopal commiſſions failed of the deſired effect, and the burning of the ſcripture gave offence as a ſacrilegious act; the pen of the witty, eloquent, and learned Sir Thomas * More was employed againſt the Tranſlator in the year 1559; and in the following year a royal proclamation was iſſued, by the advice of the Prelates and Clerks, and of the Univerſities, for totally ſuppreſſing the tranſlation of the ſcripture *corrupted* by William

* The great Patrons of Popery induced him to write the dialogues quoted above.

Tindall.

Tindall. This proclamation ſet forth, "that it was not neceſſary to have the "ſcriptures in the Engliſh tongue, and in "the hands of the common people; but "that the diſtribution of them, and the "permitting or denying of them, depended "only on the diſcretion of their Superiors; "and that, having reſpect to the malignity "of the time, an Engliſh tranſlation of the "bible would rather be an occaſion of the "continuance or increaſe of errors, than "any benefit to their ſouls. Yet if it ſhould "appear that the people abandoned all erro-"neous opinions, and the tranſlation then "in print, the King intended to provide "that the holy ſcriptures ſhould be by great, "learned, and catholick perſons tranſlated "into the Engliſh tongue, if it ſhould then "ſeem convenient."

Before this proclamation was iſſued Tindall had tranſlated the Pentateuch, which he

printed

printed at Hamburgh in 1530. In the preface he complained that "there was not "so much as one *i* in his New Teſtament, "if it lacked a little over its head, but it had "been noted, and numbered to the ignorant "people for an hereſy; who were made "to believe that there were many thouſand "hereſies in it, and that it was ſo faulty "that it could not be mended or corrected."

He alſo publiſhed in 1531 an Engliſh verſion of the prophet Jonah, with a prologue full of invective againſt the church of Rome; proving himſelf, as * Lord Herbert calls him, a witty, but violent and ſometimes railing, diſputant. † Strype ſuppoſes that before his death he finiſhed all the bible but the apocrypha, which was tranſlated by Rogers. But it ſeems more probable that he tranſlated the ‡ hiſtorical parts only.

* Life of Henry viii. p. 406.

† Life of Cranmer. Fol. London. 1694. p. 59.

‡ Fuller. Book v. 224. Johnſon. p. 26. Lewis. p. 26. Geddes's proſpectus. p. 88.

Hall

* Hall ſays in his Chronicle, which was printed during the reign of Henry VIII. by Richard Grafton, Tindall's friend and benefactor; "William Tindall tranſlated the "New Teſtament, and firſt put it into "print; and he likewiſe tranſlated the five "books of Moſes, Joſhua, Judicum, Ruth, "the books of Kings, and books of Parali-"pomenon, Nehemiah, and the firſt of "Eſdras, and the prophet Jonas: and no "more of the holy ſcriptures."

On † Tindall's return to Antwerp in 1531, King Henry VIII. and his Council contrived means to have him ſeized and impriſoned. He was condemned to death by the Emperor's decree in an aſſembly at Auſburgh; and in the year 1536 he was ſtrangled at Villefort near Bruſſels, the place of his impriſoment;

* P. 227. See Bibliotheca Literaria. N. iv. An eſſay on the various Engliſh tranſlations of the bible. 4to. p. 4. London. 1723.

† See Lewis, and the Biographia Britannica.

after

after which his body was reduced to aſhes. He expired, praying with repeated earneſtneſs, " Lord, open the King of England's " eyes."

" * None will deny that many faults " needing amendment are found in Tindall's " tranſlation. But it was not a taſk for a " man, but men: his ſkill in Hebrew was not " conſiderable: the knowledge of languages " was then in its infancy: and our Engliſh " tongue was not improved to its preſent " expreſſiveneſs." Dr. † Geddes thinks that " though Tindall's is far from being " a perfect tranſlation, yet few firſt tranſla- " tions will be found preferable to it. " It is aſtoniſhing, ſays this writer, how " little obſolete the language of it is, even " at this day: and in point of perſpicuity " and noble ſimplicity, propriety of idiom " and purity of ſtyle, no Engliſh verſion

* Fuller. Book v. 224. Johnſon. 26.

† Proſpectus. p. 88.

" has

" has yet ſurpaſſed it." And he * elſewhere declares, that, if he had been inclined to make any prior Engliſh verſion the ground-work of hisown, it would certainly have been Tindall's: and that perhaps he ſhould have done this, if their Hebrew text had been the ſame.

* General anſwer &c. p. 4.

SECT. IV.

Of the other Engliſh verſions in the reign of Henry VIII.

CRANMER was advanced to the ſee of Canterbury on the 30th of March, 1533.* The Convocation of his province ſat in the

* Strype's life of Cranmer. p. 24.

following

following year. " * Thoſe who promoted " a reformation took occaſion to ſay, that it " was viſible the clergy knew there was an " oppoſition between the ſcriptures and their " doctrines; that they had firſt condemned " Wiclif's tranſlation, and then Tindall's; " and though they ought to teach men the " word of God, yet they did all they could " to ſuppreſs it. It was therefore now " generally deſired, that, if there were juſt " exceptions againſt what Tindall had done, " theſe might be mended in a new tranſ- " lation." And thus on the 19th of December, through the influence of the Archbiſhop and his friends, the two Houſes deputed his Grace to attend his Majeſty with a petition " that the ſcriptures ſhould be " tranſlated into the vulgar tongue by ſome " honeſt and learned men to be nominated " by the King, and that they ſhould be " delivered to the people according to their " learning." However, a clauſe was added, not agreeable to the largeneſs and liberality of

* Johnſon. p. 29.

Cranmer's

Cranmer's mind; "that all the King's "ſubjects, in whoſe poſſeſſion any books of "ſuſpected doctrine were, eſpecially in the "vulgar tongue, whether printed beyond or "on this ſide the ſea, ſhould be warned "within three months to bring them in "before perſons to be appointed by his "Majeſty, under a certain penalty to be "limited by him."

* Burnet ſays that the arguments for a new tranſlation of the bible, joined with the power which Queen Anne Bullen had in his affections, were ſo much conſidered by the King, that he gave orders for ſetting about it immediately: but that Gardiner and all his party oppoſed this meaſure, both in Convocation and in ſecret with the King.

* Hiſtory of the Reformation. London. 1681. Fol 1. 195.

COVERDALES BIBLE.

THE next year, 1535, the whole bible, tranſlated into Engliſh, was finiſhed at the preſs. It is dedicated to the King by Miles Coverdale, a man greatly eſteemed for piety, knowledge of the ſcriptures, and diligent preaching; on account of which qualities King Edward VI. advanced him to the ſee of Exeter. In the dedication the tranſlator praiſes his Majeſty "becauſe he, with his "moſt honourable Council, applied all ſtudy "and endeavour to ſet forth the uncorrupt "faith of God's moſt holy word; and be-"cauſe, by his moſt righteous adminiſtration, "God's law, which had been ſhut up, "depreſſed, caſt aſide, and put out of re-"membrance, was now found again; and "his Majeſty, like another Joſhua, com-"manded ſtrictly that the law of God ſhould "be read, and taught unto all the people." He then very wiſely ſtates the teſtimony of

ſcripture

ſcripture to the ſupremacy of Kings in their own realms, as oppoſed to the uſurpations of the Romiſh ſee. Nor can the divine wiſdom be ſufficiently admired, that the ſacred writers thus aſſert the preeminence of the ruling powers, and the obedience of every man to their authority: as ſuch doctrines are highly favourable to the traquillity of the world, to the introduction of Chriſtianity into every country, and to the encouragement of an unreſtrained uſe of the ſcriptures among all claſſes of men in all Chriſtian communities. He further obſerves, in his dedication and epiſtle to the reader, " that, as " to the preſent tranſlation, it was neither " his labour nor his deſire to have this work " put into his hand; but that being inſtantly " required to undertake it, and the Holy " Ghoſt moving other men to do the coſt " thereof, he was the more bold to take it " in hand. According therefore as he was " deſired, he took the more upon him to ſet " forth this ſpecial tranſlation; not as a check- " er, reprover, or deſpiſer of other men's tranſ-

" lations,

" lations, but lowly and faithfully following
" his interpreters, and that under correction.
" Of these, he said, he made use of five
" different ones, who had translated the
" scriptures not only into Latin but also
" into Dutch." He further declares, that
" he had neither wrested nor altered so much
" as one word for the maintenance of any
" manner of sect, but had with a clear
" conscience purely and faithfully translated
" out of the foregoing interpreters, having
" only the manifest truth of the scrip-
" ture before his eyes. But because such
" different translations, he saw, were apt to
" offend weak minds, he expresses his assu-
" rance, that there came more understanding
" and knowledge of the scripture by these
" sundry translations, than by all the glosses
" of sophistical Doctors; and he therefore
" desires that offence might not be taken
" because one translated *Scribe* and another
" *Lawyer*, one *Repentance* and another
" *Penance* or *Amendment*."

This

This is the firſt Engliſh bible allowed by royal authority; and the firſt tranſlation of the whole bible printed in our language. It was called a *ſpecial* tranſlation, becauſe it was different from the former Engliſh tranſlations; as Lewis ſhews by comparing it with Tindall's. The laſt page contains theſe words: "Printed in the year of our Lord "MDXXXV. and finiſhed the fourth day "of October."

Soon after this, Lord Cromwell, Keeper of the Privy Seal, and the King's Vicar General and Vicegerent in eccleſiaſtical matters, publiſhed injunctions to the Clergy by the King's authority; the ſeventh of which was, "that every parſon, or proprietary of "any pariſh church within the realm, be-"fore Auguſt 1ſt, ſhould provide a book "of the whole bible, both in Latin and alſo "in Engliſh, and lay it in the Choir, for "every man that would to look and read "therein: and ſhould diſcourage no man "from reading any part of the bible either

"in

" in Latin or Engliſh, but rather comfort, " exhort, and admoniſh every man to read " it, as the very word of God, and the " ſpiritual food of man's ſoul. * &c."

† Not long after this time, Cranmer's mind was ſo intent on introducing a free uſe of the Engliſh ſcriptures by able and faithful tranſlators, that he divided an old Engliſh tranſlation of the New Teſtament into nine or ten parts, cauſed theſe parts to be tranſcribed into paper books, and then diſtributed them among the moſt learned Biſhops, and others; requiring that they would perfectly correct their reſpective portions, and return them to him at a limited time. When the day came, every man ſent his proper part to Lambeth, except Stokeſley Biſhop of London.

* See Lewis, p. 22, 23, 24, 25.

† Strype's life of Cranmer, p. 24. Johnſon, p. 31.

MATTHEWE'S BIBLE.

IN the year 1537, another edition of the Engliſh bible was printed by Grafton and Whitchurch; at Hamburgh, as ſome think, or, as others, at Malborow or Marpurg in Heſſe. It bore the name of Thomas Matthewe; and was "ſet forth with the King's "moſt gracious licence." In Mr. Wanley's opinion, to the end of Chronicles was Tindall's tranſlation, and thence to the end of the Apocrypha Coverdale's: but it is probable, ſays Lewis, that the prophecy of Jonah ſhould be excepted, which Tindall finiſhed in his life time, and which is the ſame in this edition and in the former bible of 1535. Mr. Wanley alſo obſerved that the whole New Teſtament was Tindall's. This book contained Tindall's prologue and notes; and was no other, as Heylin * ſays, than the tranſla-

* Hiſt. of Ref. fol. 20.

tion

tion of Tindall and Coverdale ſomewhat altered. It is allowed that the name of Matthewe was a feigned one for prudential reaſons; one of which was, that the memory of Tindall had become odious to many.

It may well be admitted that John Rogers, a learned Academic, and the firſt who was condemned to the flames in the reign of Queen Mary, was employed by Cranmer to ſuperintend this edition, and to furniſh the few emendations and additions which were thought neceſſary. This muſt have been the general perſuaſion in the year 1555; as the ſentence condemnatory, which * Fox has preſerved, is "againſt John Rogers, Prieſt, "alias called Matthew." Cranmer preſented a copy of this book to Lord Cromwell; deſiring his interceſſion with the King for the royal licence that it might be purchaſed and uſed by all. †

* Vol. iii. 125.

† Lewis. p. 26, 27.

There are extant * two letters from the Archbiſhop on the ſubject of Lord Cromwell's effectual interpoſition, full of warm approbation and acknowledgement. " I doubt " not, ſays he, but that hereby ſuch fruit of " good knowledge ſhall enſue, that it ſhall " well appear hereafter what high and excel- " lent ſervice you have done unto God and " the King: which ſhall ſo much redound to " your honour that, beſides God's reward, " you ſhall obtain perpetual memory for the " ſame within this realm."

" This deed you ſhall hear of at the Great " Day when all things ſhall be opened and " made manifeſt."

In the † year 1538, an injunction was publiſhed by the Vicar General of the king-

* Strype. Life of Cranmer, p. 58. The former letter is dated Auguſt xiii.

† Lewis. p. 26.

dom,

dom, " ordering the clergy to provide, be-
" fore a certain feſtival, one book of the
" whole bible of the largeſt volume in En-
" gliſh, and to ſet it up in ſome convenient
" place within their churches, where their
" pariſhioners might moſt commodiouſly re-
" ſort to read it." A royal * declaration was
alſo publiſhed, which the curates were to
read in their ſeveral churches, informing the
people that " it had pleaſed the King's
" Majeſty to permit and command the bible,
" being tranſlated into their mother tongue,
" to be ſincerely taught by them, and to be
" openly laid forth in every pariſh church."
But the curates were very cold in this affair;
and read the injunction and declaration in ſuch
a manner that they could ſcarcely be † un-
derſtood.

* See it: N. xxiii. Strype's Appendix to his life of Cranmer.

† Lewis. Ib.

Johnſon

* Johnſon adds that they alſo read the word of God confuſedly; and that they bade their pariſhioners, notwithſtanding the injunctions which they read, being compelled by authority, " to do as they did in times " paſt, and to live as their Fathers, the old " faſhion being the beſt." And yet the declaration was framed to caution the people againſt taking ſuch indecent liberties as to contend and diſpute about what they read, in places very unfit for ſuch conferences; and to exhort them that they would make a better uſe of the King's licence. Fox † obſerves that " the ſetting forth of this book did " not a little offend Gardiner and his fellow " biſhops, both for the prologues, and " eſpecially becauſe there was a table in the " book chiefly about the Lord's ſupper, the " marriage of prieſts, and the maſs, which " there was ſaid not to be found in ſcripture."

* P. 37.

† Acts and monuments, &c. Fol. London, 1641. ii. 516.

On

On the other hand, 'it was wonderful, ſays '* Strype, to ſee with what joy this book 'of God was received, not only among the 'more learned, and thoſe who were noted 'lovers of the reformation, but generally all 'over England, among all the common 'people; and with what greedineſs God's 'word was read, and what reſort there was 'to the places appointed for reading it. 'Every one that could, bought the book, 'and buſily read it, or heard it read; and 'many elderly perſons learnt to read on 'purpoſe.'

The † church of Hereford being vacant, Cranmer viſited that ſee, and enjoined the clergy to procure by the firſt of Auguſt a whole bible in Latin and Engliſh, or at leaſt a New Teſtament in thoſe languages; to ſtudy every day one chapter of thoſe

* Life of Cranmer, p. 64.

† Johnſon, p. 37.

books,

books, conferring the Latin and Engliſh together, from the beginning to the end; and not to diſcourage any laymen from reading them, but encourage them to it, and to read them for the reformation of their lives, and knowledge of their duty.

* In the courſe of this year, 1538, a quarto New Teſtament, in the Vulgate Latin, and in Coverdale's Engliſh, though it bore the name of Hollybuſhe, was printed with the King's licence by James Nicholſon. In the dedication Coverdale ſays, "he does not "doubt but ſuch ignorant bodies as, having "cure of ſouls, are very unlearned in the "Latin tongue, ſhall through this ſmall "labour be occaſioned to attain unto more "knowledge, or at leaſt be conſtrained to ſay "well of the thing which heretofore they "have blaſphemed."

* Lewis. p. 27, 29.

About

About this time an event happened which ſhewed the vigilance and jealouſy of the Romaniſts with reſpect to vernacular tranſlations of the bible. Grafton had permiſſion from * Francis 1ſt, at the requeſt of King Henry himſelf, to print a bible at Paris, on account of the ſuperior ſkill of the workmen, and the comparative goodneſs and cheapneſs of the paper. But, notwithſtanding the royal licence, the Inquiſition interpoſed by an † inſtrument dated December 17th, 1538. The French printers, their Engliſh employers, and Coverdale the corrector of the work, were ſummoned by the Inquiſitors: and the impreſſion, conſiſting of 2500 copies, was ſeized and condemned to the flames. But the avarice of the officer who ſuperintended the burning of theſe *heretical books*, for ſo they were called, induced him to ſell ſome cheſts of them to a Haberdaſher,

* See the licence in Strype's life of Cranmer, N. xxx.

† See it: Strype's Cranmer, p. 83.

for

for the purpoſe of wrapping his wares. The Engliſh Proprietors, who fled at the alarm, returned to Paris when it ſubſided; and not only recovered ſome of thoſe copies which had eſcaped the fire, but brought with them to London the preſſes, types, and printers. *

* Fox, Acts and monuments, ii. 516. Burnet, Hiſt. of the Reformation, 1. 249. Preface to Poole's Engliſh annotations. Fol. London. 1683. Strype's Cranmer. p. 82, 3. Le Long Bibliotheca Sacra. Paris. 1723. fol. p. 429.

CRAN-

CRANMER'S

OR

THE GREAT BIBLE.

IN * April 1539, Grafton and Whitchurch printed the bible in large folio, cum privilegio ad imprimendum ſolum. To this edition a beautiful frontiſpiece, deſigned by Holbens was prefixed: in the text, thoſe parts of the Latin verſion which are not found in the Hebrew or Greek are inſerted in a ſmaller letter; for inſtance, the three verſes of the xivth pſalm, which are the 5th, 6th, and 7th in the tranſlation of our liturgy, and the controverted words 1 John v. 7, 8: and a mark is uſed to denote a difference of reading

* Lewis. p. 30, 31.

between

between the Hebrews and Chaldees; which, to avoid prolixity, the editors left to be afterward explained in a ſeparate treatiſe. Matthewe's bible was reviſed, and ſeveral alterations were made in the tranſlation, eſpecially in the book of pſalms. But Tindall's prologues and notes, and the notes added by others in the edition of 1537, were all omitted. "Certain godly annotations were to "have been made: but, forſomuch as "there had not been ſufficient time miniſter-"ed to the King's moſt honourable council "for the overſight and correction of them, "they were omitted till their more conve-"nient leiſure." Pointing hands, placed in the margin and in the text, ſhew the paſſages on which theſe notes were to have been written.

* Johnſon calls this third edition of the ſcriptures the bible in the large or great

* P. 38—42. Strype's life of Cranmer. p. 444.

volume,

volume, aſcribes it to the year 1539, and ſuppoſes it the ſame which Grafton obtained leave to print at Paris. He ſays that Miles Coverdale compared the tranſlation with the Hebrew, mended it in many places, and was the chief overſeer of the work. Agreeably to this, Coverdale, in a ſermon at Paul's Croſs, defended his tranſlation upon occaſion of ſome ſlanderous reports which were then raiſed againſt it, confeſſing " that he himſelf " now ſaw ſome faults, which, if he might " review the book once again, as he had twice " before, he doubted not he ſhould amend: " but for any hereſy, he was ſure that there " was none maintained in his tranſlation." This is related by Dr. Fulk, who was one of Coverdale's auditors.

TAVER-

TAVERNER'S BIBLE.

IN the courſe of the year 1539, * another bible was printed by John Byddell. Its conductor was Richard Taverner, who received his education at Chriſtchurch in Oxford, and had the patronage of Cromwell when Secretary of State. It is probable that his patron encouraged him to undertake this work, on account of his ſkill in the Greek tongue. This is neither a bare reviſal of the Engliſh bible juſt deſcribed, nor a new verſion; but between both. It is a correction of what is called Matthewe's bible; many of whoſe marginal notes are adopted, and many omitted, and others inſerted by the editors. In his dedication Taverner tells the King " that it is a " work of ſuch great difficulty ſo abſolutely " to tranſlate the bible that it be faultleſs,

* Lewis. p. 32.

" that

" that he feared it could ſcarce be done of
" one or two perſons; but rather required
" both a deeper conferring of many learned
" wits together, and alſo a juſter time and
" longer leiſure: but foraſmuch as the
" printers were very deſirous to have the
" bible come forth as faultleſs and emendately
" as the ſhortneſs of the time for the recog-
" niſing of the ſame would require, they
" deſired him, for default of a better learned,
" diligently to overlook and peruſe the whole
" copy, and, in caſe he ſhould find any
" notable default that needed correction, to
" amend the ſame according to the true
" exemplars; which thing, according to his
" talent, he had gladly done." After his patron's death, he was impriſoned in the Tower for this work; but had the addreſs to reinſtate himſelf in the King's favour.

* Wood attributes Taverner's impriſonment to the influence of thoſe Biſhops who were

* Hiſt. et ant. Univ. Oxon. Fol. 1674. L. ii. p. 264. where a particular account of Taverner may be ſeen.

addicted

addicted to the Romiſh religion; and informs us that his verſion was read in churches by royal authority.

On November 13, 1539, the King, at Cranmer's interceſſion, * appointed Lord Cromwell "to take ſpecial care and charge "that no perſon within the realm attempt to "print any Engliſh bible during the ſpace of "five years, but ſuch as ſhall be admitted by "the ſaid Lord Cromwell." The reaſon given is, "that the bible ſhould be peruſed "and conſidered in one tranſlation; the "frailty of men being ſuch, that the diverſity "thereof may breed and bring forth manifold "inconveniencies, as when wilful and heady "folk ſhall confer upon the diverſity of the "ſaid tranſlations."

* Burnet. Hiſt. of Ref. 1. 270. See the King's letters patent in Burnet's collection of records. N. xv. and Lewis. p. 30.

In

In the year 1540, * two privileged editions of the bible which had been printed in the preceding year came from the preſs of Edward Whitchurche. Lewis mentions three other impreſſions of the great bible, which appeared in the courſe of this year; two printed by Whitchurche, and one by Petyt and Redman.

Cranmer wrote a prologue, or preface, for the editions of the year 1540; the tenour of which inſtructs us in the opinions and practice of thoſe times. With reſpect to ſuch as would not read, or hear, the ſcripture in the vulgar tongue, " he wonders that any man " ſhould be ſo mad as to refuſe in darkneſs " light, in hunger food, in cold fire. So " that, if there were a people, as ſome write, " who never ſaw the ſun, it is credible that, " if its light had entrance to them, at the " firſt ſome of them would be offended " therewith." But the greateſt part of the

* Lewis. p. 33, 34.

preface is occupied in ſhewing from Chryſoſtom "what it availeth that ſcripture ſhould be "had and read of the lay and vulgar people;" and from Gregory Nazianzen, that "it is "not fit for every man to diſpute the high "queſtions of divinity, neither is it to "be done at all times, neither in every "audience muſt we diſcuſs every doubt, but "we muſt know when, to whom, and how "far, we ought to enter into ſuch matters." "Therefore, ſays the Archbiſhop, every "man that cometh to the reading of this "holy book ought to bring with him firſt "the fear of Almighty God, and next a "firm and ſtable purpoſe to reform his own "ſelf according thereunto, and ſo to conti-"nue, proceed, and proſper from time to "time, ſhewing himſelf to be a ſober and "fruitful hearer and learner: which if he "do, he ſhall prove at length well able to "teach, though not with his mouth, yet "with his living and good example, which "is ſure the moſt lively and effectuous form "and manner of teaching."

This

This year, in the month of May, the curates and parishioners of every parish were required by royal proclamation to provide themselves with the bible of the largest volume before the feast of All Saints, under the penalty of forty shillings for every month during which they should be without it. The King charged all Ordinaries to see that this proclamation was obeyed: but gave the people to understand that his allowing them the scriptures in their mother tongue was not his duty, but his goodness and liberality to them; of which he exhorted them not to make any ill use. Upon this Bonner, Bishop of London, placed six bibles in his cathedral, but set up on the pillars to which they were chained an admonition to the following effect: "That whosoever came thither to read, "should prepare himself to be edified and "made better thereby: that he should join "thereunto his readiness to obey the King's "injunctions made in that behalf: that he "bring with him discretion, honest intent, "charity, reverence, and quiet behaviour;

" that there ſhould no ſuch number meet to-
" gether as to make a multitude: that no
" expoſition be made thereupon, but what is
" declared in the book itſelf: and that it be
" not read with noiſe in time of divine ſervice:
" nor that any diſputation or contention
" be uſed * at it."

In † May 1541 one edition of Cranmer's bible was finiſhed by Richard Grafton; who alſo completed in the November following another bible of the largeſt volume, which was ſuperintended, at the King's command, by Tonſtal Biſhop of Durham and Heath Biſhop of Rocheſter.

It ‡ being the King's ſettled judgement, " that his ſubjects ſhould be nurſed in Chriſt

* Lewis. p. 34. from Strype's Cranmer: p. 84.

† Lewis. p. 34, 35.

‡ Lewis. p. 35.

" by

"by reading the ſcriptures," on the 7th of May he again publiſhed a brief, or decree, for ſetting up the bible of the great volume in every pariſh church throughout England. But a writer of the year 1546 informs us that theſe decrees and injunctions were partially and reluctantly obſerved; that no ſmall number of churches were without any bible; and that in other churches it was placed where poor men durſt not preſume to come. He alſo charges the Biſhops with attempting to ſuppreſs the bible, under pretence of preparing a verſion of it for publication within ſeven years.

For now thoſe Biſhops who were well diſpoſed to the church of Rome began to gain ſtrength. Cromwell, Earl of Eſſex, had been executed in July 1540. The Engliſh tranſlation was repreſented to the King as very erroneous and heretical. The free uſe of it was ſaid to encreaſe faction and parties, to raiſe diſputes among the common people,

people, and to deſtroy the peace of the kingdom. In the Convocation therefore, which met Febr. 16. 1542, the Archbiſhop, in the King's name, required the Biſhops and Clergy to reviſe the tranſlation of the New Teſtament, which he divided for that purpoſe into fourteen parts, and portioned them out to * fifteen Biſhops, aſſigning two to the Apocalypſe on account of its difficulty. But a deſign was conceived to baniſh the tranſlation already made. Trifles were inſiſted on; and Gardiner produced a long † catalogue of Latin words, which were either to remain untranſlated or to be engliſhed with as little alteration as poſſible. The plain purpoſe of this was, that the ſcriptures might remain dark to the mere Engliſh reader. Cranmer therefore, perceiving the reſolution of the

* See their names: Fuller's Church Hiſtory: Fol. London. 1655. Book v. p. 237. Lewis. p. 35.

† They are enumerated by Fuller and Lewis: ubi ſupra.

Biſhops

Biſhops that this motion of tranſlating the bible, or correcting the old tranſlation, ſhould come to nothing, procured the King's conſent that the matter ſhould be referred to the two * Univerſities: againſt which all the Biſhops proteſted, except Goodrick Biſhop of Ely, and Barlow Biſhop of St. David's. The proteſting Biſhops affirmed that in the Univerſities, which were of late much decayed, all things were carried by young men, the Regent Maſters, whoſe judgements were not to be relied on; ſo that the learning of the land was chiefly in the Convocation. But the Archbiſhop declared that he would adhere to the will and pleaſure of the King his Maſter. By this conteſt, the matter ſeems to have ceaſed; and ſoon after the Convocation was diſſolved.

* Strype's Cranmer. p. 94. Johnſon. p. 48. Lewis. p. 35, 36.

The

* The Romiſh party prevailed alſo in parliament; where Tindall's tranſlation was condemned and aboliſhed by law, but other tranſlations were allowed to remain in force, provided the annotations and preambles were expunged. However, even theſe tranſlations were to be read by the higher claſſes only; and not by the lower ſort, without the King's licence.

" All † men might read the ſcriptures, " except ſervants; but no woman, except " ladies and gentlewomen, who had leiſure, " and might aſk ſomebody the meaning."

Mitigations ‡ of this kind were obtained by Cranmer with great difficulty. His motion for theſe was at firſt ſupported by the Biſhops of Worceſter, Chicheſter, Hereford, and Rocheſter. But when the Biſhop of

* Lewis. p. 36, 7, 8, 34, 35. H. viii. C. 1. Strype's Cranmer. p. 84, 5.

† Selden. iii. 2010.

‡ Johnſton. p. 53.

Wincheſter,

Winchester, and the Romish faction, opposed the measure with earnestness and violence, all the Bishops deserted him, nor could he have extorted the King's consent, if his Majesty had not thought it prudent to leave his subjects easy and content during his absence on an expedition against France.

* Soon after passing this act, a treatise, called "A necessary doctrine and erudition for any "Christian man," was published by royal authority; in the preface to which the King tells his subjects that, "for the part of the "church ordained to be taught, it ought to "be deemed that the reading of the old and "new testament is not so necessary for all "those folks, that of duty they ought and be "bound to read it, but as the prince, and "the policy of the realm, shall think con-"venient so to be tolerated, or taken from "it. Consonant whereunto, the politic law "of our realm hath now restrained it from a "great many."

* Lewis. p. 37.

After

* After this Grafton, the King's Printer, was impriſoned; and not releaſed till he had given a bond of 300*l.* neither to print nor ſell any more Engliſh bibles till the King and the Clergy ſhould agree on a tranſlation.

† In the year 1544, John Day and William Seres printed the Pentateuch after the copy which the King's Majeſty ſet forth: and in 1546, the laſt year of his reign, the King prohibited by proclamation having and reading ‡ Wiclif's, Tindall's, and Coverdale's tranſlations, and forbad the uſe of any other than what was allowed by parliament. This ‖ Strype attributes to the conteſts and clamours of the people one againſt another;

* Lewis. Ib.

† Lewis. Ib.

‡ Aſſembly's annotations. Pref. at the end of p. 3.

‖ Life of Cranmer. p. 138.

while

while they diſputed ſo much of what they read, and practiſed ſo little. But a more powerful cauſe was, the encreaſing ſtrength of the Romiſh faction, and the abatement of the King's warmth for the reformation, in the latter part of his reign.

This hiſtory of our Engliſh tranſlations in the time of Henry VIII. illuſtrates what is well known, that the King exerciſed a very deſpotic power both in religious and civil affairs. It alſo ſhews with what zeal and prudence the Friends * to the Reformation conducted themſelves in the great work of introducing and improving Engliſh tranſlations of the bible; what peculiar difficulties they had to encounter from the dangerous inconſtancy of a tyrant, and from the inveterate prejudices of a ſtrong Romiſh party; and

* See the names of the Reforming Biſhops in Fuller: Book v. p. 212. From Lord Herbert. London. 1649. p. 405.

with

with what avidity the Engliſh ſcriptures were read by the bulk of the people, ſo that the free uſe of them at length became a mark of honourable diſtinction to the higher ranks.

SECT. V.

Of the Engliſh verſions in the reign of Edward VI.

SOON * after the acceſſion of this King to the throne on January 28, 1546, the ſevere ſtatute of 34, 35 Henry VIII. c. 1. was repealed; and a royal injunction was publiſhed, that not only the whole Engliſh

* Lewis. p. 38.

bible

bible ſhould be placed in churches, but alſo the paraphraſe of Eraſmus in Engliſh to the end of the four evangeliſts. Mention however was made of authority and licence to readers; who were to be exhorted alſo that there ſhould be no reaſoning or contention, but that all ſhould quietly hear the reader.

It * was likewiſe ordered by this injunction that every Parſon, Vicar, Curate, Chantery Prieſt, or Stipendiary, being under the degree of a Bachelor of Divinity, ſhould have of his own the New Teſtament, both in Latin and Engliſh, with the paraphraſe of Eraſmus upon it; and that the Biſhops &c. in their Synods, or Viſitations, ſhould examine them how they had profited in the Study of the holy ſcriptures.

It was further † appointed that the epiſtle and goſpel of the maſs ſhould be read in

* Lewis. p. 39.

† Lewis. p. 39.

Engliſh;

Engliſh; and that, on every Sunday and Holiday, one chapter of the New Teſtament in Engliſh ſhould be plainly and diſtinctly read at Matins, and one chapter of the Old Teſtament at Evening. But * afterwards in the year 1549, when the book of common prayer &c. was finiſhed, what nearly reſembles our preſent cuſtom was enjoined, that, after reading the pſalms in order at Morning and Evening prayer, two leſſons, the firſt from the Old Teſtament and the ſecond from the New, ſhould be read diſtinctly with a loud voice.

A rebellion having been raiſed in the year 1549, and the rebels having required among other articles that the bible in Engliſh ſhould be ſuppreſſed, Cranmer thus eloquently defended the uſe of it in the vulgar tongue: "Wherefore did the Holy Ghoſt come down "in fiery tongues, and give the Apoſtles "knowledge of all languages, but that all

* Lewis. p. 43.

"nations

" nations might hear, ſpeak, and learn God's
" word in their mother tongue? And can
" you name me any Chriſtians in all the
" world, but they have, and ever had,
" God's word in their own tongue?——And
" will you have God further from us than
" from all other countries: that he ſhall
" ſpeak to every man in his own language
" that he underſtandeth and was born in, and
" to us ſhall ſpeak a ſtrange language that we
" underſtand not? And will you that all
" other realms ſhall laud God in their own
" ſpeech, and we ſhall ſay to him we know
" not what? Although you ſavour ſo little
" of godlineſs that you liſt not to read his
" word yourſelves, you ought not to be ſo
" malicious and envious to let them that be
" more godly, and would gladly read it to
" their comfort and edification. And if
" there be an Engliſh heretic, how will you
" have him confuted but in Engliſh? And
" whereby elſe, but by God's word? Then it
" followeth that, to confute Engliſh heretics,
" we muſt have God's word in Engliſh, as
" all

" all other nations have it in their own native
" language."

During the courſe of this reign, that is, in leſs than ſeven years and ſix months, eleven impreſſions of the whole Engliſh bible were publiſhed, and ſix of the Engliſh New Teſtament: to which may be added an Engliſh tranſlation of the whole New Teſtament paraphraſed by Eraſmus. So earneſtly did the Reformers endeavour, according to the motto ſometimes prefixed to their bibles, " that * the word of the Lord might have " free courſe, and be glorified." It is worthy of notice that the bibles were reprinted according to the preceding editions; whether Tindall's, Coverdale's, Matthewe's, Cranmer's, or Taverner's; that is, with a different text, and with different notes: the Reformers ſeeming more intent on gratifying the taſtes of all readers, than fearful of perplexing them by ſlight variations, when the

* 2 Theſſ. iii. 1.

great

great outlines were the ſame. But it is doubted by the writer of the preface to King James's tranſlation, whether there were any tranſlation, or correction of a tranſlation, in the courſe of this reign.

SECT. VI.

Of the Engliſh verſions in the reigns of Queen Mary and Queen Eliſabeth.

QUEEN MARY began her reign July 6. 1553; and ended it November 17. 1558. The terrors of perſecution drove many of the principal Reformers to Geneva: where they publiſhed, in 1557, an Engliſh New Teſtament printed by Conrad Badius, the firſt in

our language which contained the diſtinctions of verſes by numeral figures, after the general manner of the Greek Teſtament which Robert Stephens publiſhed A. D. 1551. But Robert Stephens placed his figures in the margin; whereas the Geneva editors prefixed their's to the beginning of minute ſubdiviſions with breaks, after our preſent manner.

When * Queen Eliſabeth paſſed through London from the Tower to her coronation, a pageant was erected in Cheapſide, which repreſented Time coming out of a cave, and leading a perſon cloathed in white ſilk, who repreſented Truth his daughter. Truth had the Engliſh bible in her hand, on which was written Verbum veritatis. Truth addreſſed the Queen, and preſented her with the book. She kiſſed it, held it in her hands, laid it on her breaſt, greatly thanked the City for their preſent, and added that ſhe would often and diligently read it.

* Johnſon. p. 67.

In

In * 1559, a royal viſitation was appointed; the bible, and Eraſmus's paraphraſe, were reſtored to churches; and articles of enquiry were exhibited whether the clergy diſcouraged any from reading any part of the ſcriptures. "Miniſters † were alſo enjoined "to read every day one chapter of the bible "at leaſt; and all who were admitted readers "in the church were daily to read one chapter "at leaſt of the Old Teſtament, and another "of the New, with good adviſement, to the "encreaſe of their knowledge."

During this ‡ year the exiles at Geneva publiſhed the book of pſalms in Engliſh, with marginal notes, and with a dedication to the Queen dated February 10.

* Lewis. p. 52.

† Johnſon. p. 72.

‡ Johnſon. p. 71.

THE GENEVA BIBLE.

IN 1560 * the whole bible in 4to. was printed at Geneva by Rowland Harte; ſome of the Engliſh refugees continuing in that city ſolely for this purpoſe.

The tranſlators were Biſhop Coverdale, Anthony Gilby, William Whittingham, Chriſtopher Woodman, Thomas Sampſon, and Thomas Cole; to whom ſome add † John Knox, John Bodleigh, and John Pullain; all ‡ zealous Calviniſts, both in doctrine and diſcipline; but ‖ the chief and

* Lewis. p. 58.

† Lewis: p. 50: who gives a ſhort account of ſome.

‡ Johnſon. p. 66.

‖ Le Long. p. 430.

moſt learned of them were the three firſt. " Theſe * were perſuaded that the former " Engliſh tranſlation required to be re-" examined; many errors being occaſioned " in it by the infancy of thoſe times, and " imperfect knowledge of the tongues, in " reſpect of the ripe age, and clear light, " which God afterwards revealed; as they " ſpeak in their preface. Hence many " learned and godly men put them on this " work by their earneſt deſire and exhorta-" tion; being encouraged alſo by the ready " wills of ſuch, whoſe hearts God had touched " not to ſpare any charge for the furtherance " of ſuch a benefit towards God's church. " Another encouragement to them was the " preſent opportunity and occaſion which " God afforded them, by means of ſo many " † godly and learned men where they were,

* Preface to the Old Teſtament. Strype's life of Parker. London. Fol. 1711. p. 205. Lewis. p. 66—70.

† They conſulted Beza and Calvin. Johnſon. p. 66.

" and

" and ſuch diverſities of tranſlations into
" divers tongues, which they had then the
" liberty of conſulting. And as to their
" carefulneſs and ſincerity in the work, they
" ſaid for themſelves that they might with
" a good conſcience proteſt that, in every
" point and word, according to the meaſure
" of that knowledge which it pleaſed
" Almighty God to give them, they had
" faithfully rendered the text, and in all hard
" places moſt ſincerely expounded it. For
" God is our witneſs, ſay they, that we have
" by all means endeavoured to ſet forth the
" purity of the word, and right ſenſe of the
" Holy Ghoſt, for the edifying of the
" brethren in faith and charity. And as
" they chiefly obſerved the ſenſe, ſo they
" reverently kept the propriety of the words;
" conſidering that the Apoſtles, who ſpake
" and wrote to the gentiles in the Greek
" tongue, rather conſtrained them to the
" lively phraſe of the Hebrew, than mollified
" their language to ſpeak as the gentiles did.
" And for this and other cauſes, they in many
" places

" places reſerved the Hebrew phraſes, not-
" withſtanding they might ſeem ſomewhat
" hard in their ears that were not well prac-
" tiſed in the phraſes of holy ſcripture.

" So at laſt, after the labour and ſtudy of
" two years and more, day and night, they
" finiſhed their tranſlation, and publiſhed it;
" prefixing an epiſtle dedicatory to the Queen,
" and another epiſtle, by way of preface, to
" their brethren of England, Scotland, and
" Ireland.

" That which was done in the Geneva
" bible, beſides the tranſlation, was what
" follows:

" I. Becauſe ſome tranſlations read after
" one ſort, and ſome after another, they
" noted in the margin the diverſities of ſpeech
" and reading, eſpecially according to the
" Hebrew.

" II. Where

" II. Where the Hebrew ſpeech ſeemed " hardly to agree with our's, they noted it in " the margin, uſing that which was more " intelligible."

" III. Though many of the Hebrew " names were altered from the old text, and " reſtored to the true writing, and firſt ori- " ginal, yet in the uſual names little was " changed, for fear of troubling ſimple " readers.

" IV. Where the neceſſity of the ſentence " required any thing to be added, whether " verb or ſome other word, they put it in " the text with another kind of letter; that " it might eaſily be diſcerned from the com- " mon letter of the text.

" V. As to the diviſion of the verſes, they " followed the Hebrew examples, adding the " number to each verſe.

" VI. And

" VI. The principal matters were noted ;
" and the arguments, both for each book and
" each chapter.

" VII. They ſet over the head of every
" page ſome notable word or ſentence, for
" the help of memory.

" VIII. They ſet brief annotations upon
" all the hard places, as well for the under-
" ſtanding of obſcure words, as for declaration
" of the text. And for this purpoſe they
" diligently read the beſt commentaries, and
" had much conference with godly and learn-
" ed brethren.

" IX. They ſet forth with figures certain
" places in the books of Moſes, of the Kings,
" and Ezekiel: which ſeemed ſo dark, that
" they could be made eaſy to the reader by no
" other deſcription.

" X. They

" X. They added certain maps of cosmo-
" graphy of divers places and countries; partly
" described, and partly by occasion touched,
" both in the Old and New Testament.

" XI. They adjoined two profitable tables:
" the one of interpretations of Hebrew
" names, and the other containing all the
" chief and principal matters of the whole
" bible."

Of this * translation, which was mostly used in private families on account of the notes, there were above thirty editions in folio, quarto, or octavo, mostly printed by the Queen's and King's printers, from the year 1560 to 1616. Editions of it were likewise printed at Geneva, Edinburgh, and Amsterdam. It even † appears that, in the year 1565, Archbishop Parker applied to

* Lewis. p. 70.

† Lewis. p. 58.

Secretary

Secretary Cecil that a term of twelve years longer might be granted to Bodleigh for printing this bible, in conſideration of the charges ſuſtained by him in the former edition, and now in the reviſal of it; and becauſe his Grace and Biſhop Grindal thought ſo well of the firſt impreſſion and the review of it. The Archbiſhop added, that though another ſpecial bible for churches was intended to be ſet forth, as convenient time and leiſure ſhould hereafter permit, yet it would nothing hinder, but rather do much good, to have diverſity of tranſlations and readings. However, * the book was to paſs under the Archbiſhop's regulation, and was not to be publiſhed without his conſent and advice. But the undertakers, unwilling to come under theſe reſtraints, deferred the impreſſion till after Parker's death. † Neale aſſigns this as a

* Johnſon. p. 74.

† Hiſtory of the Puritans. 1. 129. 8vo. Dublin. 1755. See alſo Collier. Eccl. Hiſt. 1. 504.

reaſon

reaſon why it was ſtopped; "becauſe, in "the dedication to the Queen, and epiſtle to "the reader, which are left out in the after "editions, the tranſlators had touched ſome-"what ſeverely upon certain ceremonies "retained in the church of England, which "they excited her Majeſty to remove as hav-"ing a popiſh aſpect; and becauſe the "tranſlators had publiſhed ſundry marginal "notes, which were thought to touch the "Queen's prerogative, and to allow the "ſubject to reſiſt wicked and tyrannical "Kings."

To ſome editions of the Geneva bible, for inſtance to thoſe of 1599 and of 1611, is ſubjoined Beza's tranſlation of the New Teſtament, engliſhed by L. Tomſon, * who was Under Secretary to Sir Francis Walſingham: but though he pretends to tranſlate from Beza, he has very ſeldom varied ſo

* Eſſay &c. in the Bibliotheca Literaria. p. 14.

much

much as a word from the Geneva tranſlation.

Dr. Geddes * gives an honourable teſtimony to the Geneva verſion; as he makes no heſitation to declare that he thinks it in general better than that of King James's tranſlators.

* General anſwer &c. p. 4.

THE

THE BISHOP'S BIBLE.

IN the courſe of the year 1568, the bible was finiſhed which has been already mentioned as intended by Archbiſhop Parker. * Le Long quotes authority that this edition was undertaken by royal command. † Strype calls the Archbiſhop's reſolution a noble one, " to perform what Cranmer had in vain " endeavoured to compaſs, (the Biſhops of " thoſe days being utterly averſe to any ſuch " meaſure ;) that the Biſhops ſhould join to- " gether, and take their portions in reviewing, " amending, and ſetting forth the Engliſh " tranſlation of the holy ſcriptures."

* P. 430.

† Life of Parker. p. 208.

The

The method purſued was this: Diſtinct portions of the bible, * fifteen in number at leaſt, were allotted to ſelect men of learning and abilities; appointed, as † Fuller ſays, by the Queen's commiſſion: and accordingly, at the concluſion of each part, the edition of 1568 has the initial letters of each man's name, to the end of the firſt epiſtle to the Corinthians. But it remains uncertain who, and whether one or more, reviſed the reſt of the New Teſtament. Eight of the perſons employed were Biſhops; whence the book was called the Biſhop's bible.

The Archbiſhop employed other ‡ critics alſo, to compare this bible with the original

* See the names and allotments in Burnet. Hiſt. of Ref. ii. 406. Strype's Parker. p. 403. Collier. Eccl. Hiſt. 1. 541. Lewis. p. 59.

† Cent. xvi. Book vii. p. 387.

‡ See Strype's Parker. p. 404, and appendix: N. 85. Lewis. p. 57.

languages

languages and with the former tranſlations; one of whom was Laurence, a man of great fame in thoſe times for his knowledge of Greek, whoſe caſtigations the Biſhop's bible followed exactly. His Grace alſo ſent * inſtructions about the method which his tranſlators were to obſerve; and adviſed that ſome ſhort marginal notes ſhould be added for the illuſtration or correction of the text. It is a misfortune that the particulars of theſe inſtructions are not known. Burnet † ſays that he could not diſcover them; unleſs they were the ſame with thoſe afterwards given to King James's tranſlators. Edwin Sandys, Biſhop of Worceſter, a perſon well ſkilled in the original languages, adviſed, in a letter to the Archbiſhop, "that the "whole bible ſhould be diligently ſurveyed "by ſome well-learned men, before it was "put to print; and obſerved that the ſetters

* Strype. Ib. p. 208.

† Hiſt. of Ref. ii. 406.

"forth

" forth of the common tranſlation followed " Munſter too much, who doubtleſs was a " man very negligent in his doings, and often " ſwerved very much from the Hebrew." Gueſt, Biſhop of Rocheſter, to whom the pſalms were allotted, wrote to the Archbiſhop, that " where in the New Teſtament " one piece of a pſalm was reported, he " tranſlated according to the tranſlation " thereof in the New Teſtament, for the " offence that might riſe to the people upon " divers tranſlations." Cox, Biſhop of Ely, * wrote alſo to his Grace in theſe words: " I would wiſh that ſuch uſual words as we " Engliſh be acquainted with might ſtill " remain in their form and ſound, ſo far forth " as the Hebrew will bear; inkhorn terms " to be avoided. The tranſlation of the " verbs in the pſalms to be uſed uniformly in " one tenſe &c. And if ye tranſlate bonitas " or miſericordia, to uſe it likewiſe in all " places of the pſalms, &c.

* See the three letters in Strype's Parker. 208.

" The * Archbiſhop had the main direc-
" tion of this affair, reviewed the perform-
" ance, and, it may be, gave the finiſhing
" hand." " His † province was, not ſo
" much to tranſlate, as to overſee, direct,
" examine, prepare, and finiſh all; which
" he performed with great care and exactneſs."
" Whether the whole body examined the
" performances of each other, is ſomewhat
" uncertain."

But let us attend to the Archbiſhop's own words. In his preface to the Old Teſtament he writes, that " becauſe the former ‡ im-
" preſſion was exhauſted, and very faultily
" printed, ſome welldiſpoſed men had re-
" viewed it, to add more light in the tranſla-
" tion, and order of the text, and to print it

* Collier. Eccl. Hiſt. p. 541, 2.

† Bibl. Lit. N. iv. 13. Johnſon. p. 76.

‡ Cranmer's. Collier. Eccl. Hiſt. 1. 542.

" more

" more correctly; not as condemning the
" former tranſlation which was followed more
" than any other; and deſiring the reader,
" if ought had eſcaped, to correct it in the
" ſpirit of charity, calling to remembrance
" what diverſity hath been ſeen in men's
" judgements in the tranſlation of theſe books
" before theſe days, though all directed their
" labours to the glory of God, to the edifi-
" cation of the church, and to the comfort
" of their Chriſtian brethren; and always,
" as God did further open unto them, ſo
" evermore deſirous they were to reform their
" former human overſights.

" And with charity, ſays the Archbiſhop,
" it ſtandeth the reader not to be offended
" with the diverſity of tranſlators, nor with
" the ambiguity of tranſlations." 'Though,
'ſaith * St. Auſtin, in the primitive church
'the late interpreters which did tranſlate the
'ſcriptures be innumerable, yet wrought this

* De doctr. Chriſt. ii. c. 3.

' rather an help than an impediment to the
' readers, if they be not too negligent. For
' divers tranſlations, ſaith he, have made
' many times the harder and darker ſentences
' more plain and open :' " ſo that of congru-
" ence no offence can juſtly be taken for this
" new labour, nothing prejudicing any other
" man's judgement by this doing, nor yet
" hereby profeſſing this ſo abſolute a tranſla-
" tion as that hereafter might follow no other
" that might ſee that which as yet was not
" underſtanded. In this point it is conveni-
" ent to conſider the judgement that * John,
" once Biſhop of Rocheſter was in, who
" thus wrote : ' It is not unknown but that
' many things have been more diligently
' diſcuſſed, and more clearly underſtanded,
' by the wits of theſe latter days, as well
' concerning the goſpels as other ſcriptures,
' than in old time they were. The cauſe
' whereof is, ſaith he, for that to the old men
' the ice was not broken ; or, for that their

* Fiſher. Artic. 7. contra Lutherum.

' age

'age was not ſufficient exquiſitely to expend 'the whole main ſea of the ſcriptures; or 'elſe for that, in this large field of the 'ſcriptures, a man may gather ſome ears 'untouched after the harveſtmen, how dili-'gent ſoever they were. For there be yet, 'ſaith he, in the goſpels very many dark 'places, which without all doubt to the 'poſterity ſhall be made much more open.'

"And here yet once again," ſays the Archbiſhop in his preface to the New Teſtament, "let the reader be admoniſhed, "charitably to examine this tranſlation of "the New Teſtament following; and be "not offended with diverſity of interpretation, "though he find it not to agree with his "wonted text, or yet to diſagree from the "common tranſlation: remembering what "Santes Pagninus teſtifieth of that antient "interpreter St. Jerom," 'that in many 'places of his commentaries he doth read 'and expound otherwiſe than is found in the 'common tranſlation. Yea, ſaith Santes,

'Jerom

'Jerom doth retract very many places, 'and doth plainly confeſs that himſelf was 'deceived, by the haſte of his tranſlating, 'in the doubtful ſignification of the words. 'And therefore ſaith the ſame Jerom thus: 'I think it better to rebuke mine own error, 'than, while I am aſhamed to confeſs my 'lack of ſkill, to perſiſt in an error. For 'who was ever, ſaith he, ſo well learned, 'that hath not ſomewhere been deceived?'

In his book * de antiquitate eccleſiæ Britannicæ the Archbiſhop expreſſes himſelf in the following words on the ſubject of this bible: "Priſtinam illam Anglicam verſionem "totam pio judicio examinavit; adhibitis "ſibi literatis ſuis Capellanis, quorum ſemper "optimum delectum ex Academia ad ſe "ſumpſit, nec non fratrum ſuorum Epiſcopo-"rum aliorumque doctorum hominum adju-"mentis; quibuſcum cupide atque ſtudioſe

* Quoted by Lewis. p. 59.

"egit,

" egit, ut hunc tam divinum laborem ſecum
" communicarent."

" So * highly pleaſed was this good Prelate
" when he ſaw an end put to this great work,
" that he ſeemed to be in the ſame ſpirit
" with old Simeon, uſing his very words:
' *Lord, now letteſt thou thy ſervant depart in*
' *peace, according to thy word: for mine eyes*
' *have ſeen thy ſalvation.*'

" Of this bible I obſerve, ſays † Lewis,
" that the editions of it are moſtly in folio
" and quarto. I never heard of but one in
" octavo. The reaſon of this, I ſuppoſe,
" was, that it was principally deſigned for
" the uſe of churches."

" The Romaniſts, ſays this ‡ author, finding
" that it was impoſſible to keep the Engliſh

* Strype's Parker. p. 272.

† P. 66.

‡ Lewis. p. 70—74.

" bible

" bible out of the hands of the common " people, were now resolved to have an " English translation of their own making: " nor * were they ashamed to confess that we " forced them to translate the scriptures into " English against their wills." Accordingly, in 1582 they printed at Rheims an English New Testament in quarto, translating from the Vulgate Latin, and retaining many Eastern, Greek, and Latin words; such as Corbana, Neophyte, Prepuce &c. So that † Fuller calls it, in his quaint manner, " a translation which needed to be translated:" and Fulke says that " by all means they laboured to " suppress the light of truth under one " pretence or other." A great many of the copies were ‡ seized by the Queen's Secretary, and confiscated by her authority. But Secre-

* Preface by King James's translators.

† Church Hist. B. ix. 171.

‡ Bibl. Lit. N. iv. p. 15.

tary

tary Cecil's employment of Cartwright, a Calviniſt, and Archbiſhop Parker's conſequent patronage of Fulke, a member of the eſtabliſhed church, to confute the Rhemiſts, was a procedure agreeable to the true ſpirit of Proteſtantiſm; argument being the only weapon which ſhould be wielded to defend Chriſtianity, or any mode of profeſſing it. The Old Teſtament was afterwards publiſhed at Doway in two quarto volumes, the former in 1609, and the other in 1610. It is ſaid that the tranſlators were William Allyn afterwards Cardinal, Gregory Martin, and Richard Briſtow; and that the annotator was Thomas Worthington. But † ſome aſcribe the verſion of the New Teſtament chiefly to William Raynold.

" In ‡ the Convocation of the Province of " Canterbury which met April 3. 1571, a

† Le Long. 418.

‡ Lewis. p. 65.

" canon

" canon was made, enjoining the Church-
" wardens to ſee that the Holy Bible be in
" every church in the largeſt volume, (if it
" might conveniently be ;) ſuch as were
" lately imprinted at London. It was like-
" wiſe ordered that every Archbiſhop and
" Biſhop, every Dean and chief Reſidentiary,
" and every Archdeacon, ſhould have one
" of theſe bibles in their cathedrals and
" families."

SECT.

SECT. VII.

Of the verſion in the reign of James I.

JAMES I. ſucceeded to the throne of Great Britain March 24. 1602. * He was ſoon petitioned by the Puritans on the ſubject of eccleſiaſtical affairs; and being himſelf much diſpoſed to begin his reign by ſettling the doctrine and diſcipline of the church, he appointed by proclamation January 12. 1603, for a conference at Hamptoncourt between ſeveral Biſhops and Deans, and the leaders of the Puritans. On the ſecond day of this conference, Dr. Reynolds, the Speaker of the Puritans, moved his Majeſty that a new tranſlation of the bible might be undertaken,

* Lewis. p. 78, 9. Fuller. Book x. p. 14.

becauſe thoſe which were allowed in the reigns of Henry VIII. and Edward VI. were corrupt; and ſuch verſions as were extant were not anſwerable to the truth of the original.

* Learned men have obſerved of the tranſlators in the reign of Henry VIII. that they followed Eraſmus and Sebaſtian Munſter too cloſely; of the Geneva verſion, that it was formed too faithfully on the model of Beza; and of the Biſhop's bible, that it was not ſufficiently exact, but full of errors, becauſe its conductors departed from the Hebrew, and trod too exactly in the footſteps of the Greek.

† The King anſwered Dr. Reynolds, that he had never yet ſeen a bible well tranſlated into

* Strype's Life of Parker. 404 Le Long. Bibl. ſacra. p. 430, 432.

† Lewis. p. 79.

Engliſh;

Engliſh; though he conſidered the Geneva tranſlation as the worſt. He therefore wiſhed that the moſt learned men in both the Univerſities would undertake the work; which, when reviewed by the Biſhops, might be preſented to the Council, and then receive the ſanction of his authority: that ſo the whole national church might be bound to that tranſlation, and not uſe any other. However, on the ſuggeſtion of Bancroft Biſhop of London, he forbad marginal notes; ſome of the Geneva notes having been, in his opinion, "very partial, untrue, ſeditious, and ſavouring too much of dangerous and traiterous conceits."

* In 1604, the King commiſſioned fifty four learned men of the two Univerſities, and of other places, to confer together, ſo that nothing ſhould paſs without a general conſent, in order to make a new and more correct

* Lewis. p. 79.

tranſlation

tranſlation of the bible. * Such of theſe as ſurvived till the commencement of the work were divided into ſix † claſſes. Ten were to meet in Weſtminſter, and to tranſlate from the Pentateuch to the end of the ſecond book of Kings. Eight, aſſembled at Cambridge, were to finiſh the reſt of the hiſtorical books, and the Hagiographa. At Oxford, ſeven were to undertake the four greater prophets with the Lamentations of Jeremiah, and the twelve Minor prophets. The epiſtles of St. Paul, and the remaining canonical epiſtles, were allotted to another company of ſeven at Weſtminſter. Another company of eight at Oxford were to tranſlate the four goſpels, the Acts of the Apoſtles, and the Apocalypſe. Laſtly, another company of ſeven at Cambridge had aſſigned to them the Apocrypha, including the prayer of Manaſſeh.

* Collier. Eccl. Hiſt. 1. 693.

† See the names of the forty-ſeven, and ſome account of them, Fuller's Church Hiſtory. Book x. p. 45. Collier. Eccl. Hiſt. 1. 693. Bibl. Lit. N. iv. p. 18.

Theſe

" Theſe * were not too many, leſt one ſhould
" trouble another; yet many, leſt many
" things haply might eſcape them."

On July 22. 1604, the King wrote to the † Archbiſhop of Canterbury, that, as many of theſe learned men were wholly unpreferred, or ſlenderly preferred, eccleſiaſtical or lay patrons ſhould be required to certify the avoidance of any prebend, or parſonage, rated at 20*l.* yearly in the King's Books; that his Majeſty might recommend one of the tranſlators to ſuch preferment, the King having determined to obſerve the ‡ ſame rule with reſpect to his own clerical partronage: and

* Preface to King James's bible.

† Collier. 1. 692. where ſee the letter. But Lewis, p. 80, ſays that the letter was addreſſed to the Biſhop of London. Bancroft was tranſlated from London to Canterbury in 1604.

‡ Seven of the tranſlators were created Biſhops in a few years.

that

that the Prelates were to inform themſelves of ſuch learned men in their ſeveral dioceſes as had knowledge of the Hebrew and Greek tongues, and had ſtudied the ſcriptures ; and ſignify to them the King's pleaſure that they ſhould ſend their obſervations to one of three perſons appointed for the purpoſe.

At the ſame time * Cecil, Earl of Saliſbury, Chancellor of Cambridge, notified to the Vicechancellor and Heads of Colleges the King's pleaſure and command, that, if they knew of other fit tranſlators, they ſhould add them to the number : and that the tranſlators appointed by the King ſhould be admitted and entertained without expence, ſhould receive kind uſage, and ſhould be exempted from all Academical exerciſes. And it is probable that a ſimilar letter was writter to the Univerſity of Oxford by their Chancellor.

* Lewis. p. 80.

The

The * Biſhop of London wrote alſo to the Cambridge tranſlators on July 31. 1604, that the King was pleaſed with the choice of them, and commanded them to meet and begin their work with all poſſible ſpeed; that his Majeſty was not ſatisfied till it was entered on; and that his royal mind rejoiced more in the good hope which he had for its happy ſucceſs, than for the peace concluded with Spain. The Biſhop wrote on the ſame day to the Governours of the Univerſity; preſſing them in the ſtrongeſt terms to aſſemble the tranſlators, and to further the work. His Lordſhip recommended alſo to the Prelates, and to the Deans and Chapters, in the King's name, that they would raiſe among them a thouſand marks towards defraying the expences of the tranſlators. "What ſucceſs "theſe letters recommendatory met with, "ſays Lewis, I do not find: it ſeems as if "they had but a very cold reception."

* Lewis. p. 80—83.

The King prescribed certain rules to be very carefully observed by the translators.

I. The ordinary bible read in the church, commonly called the Bishops bible, to be followed, and as little altered as the original will permit.

II. The names of the prophets, and the holy writers, with the other names in the text, to be retained as near as may be according as they are vulgarly used.

III. The old ecclesiastical words to be kept: as the word *church* not to be translated *congregation*, &c.

IV. When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent * Fathers, being agreeable to the propriety of the place, and the analogy of faith.

* Of the ancient Fathers. Burnet. Hist. of Ref. vol. II. Records. p. 368.

V. The

V. The diviſion of the chapters to be altered either not at all, or as little as may be, if neceſſity ſo require.

VI. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot without ſome circumlocution ſo briefly and fitly be expreſſed in the text.

VII. Such quotations of places to be marginally ſet down, as ſhall ſerve for the fit reference of one ſcripture to another.

VIII. Every particular man of each company to take the ſame chapter, or chapters; and, having tranſlated or amended them ſeverally by himſelf, where he thinketh good, all to meet together, confer what they have done, and agree for their part what ſhall ſtand.

IX. As any one company hath dispatched any one book in this manner, they shall send it to the rest, to be considered of seriously and judiciously: for his Majesty is careful in this point.

X. If any company, upon the review of the book so sent, shall doubt or differ upon any places, to send them word thereof, note the places, and therewithal send their reasons: to which if they consent not, the difference to be compounded at the General meeting, which is to be of the chief persons of each company at the end of the work.

XI. When any place of special obscurity is doubted of, letters to be directed by authority, to send to any learned [man] in the land, for his judgement in such a place.

XII. Letters to be sent from every Bishop to the rest of his clergy, admonishing them of this translation in hand; and to move and charge as many as, being skilful in the tongues,

tongues, have taken pains in that kind, to ſend his particular obſervations to the Company, either at Weſtminſter, Cambridge, or Oxford.

XIII. The Directors in each company to be the Deans of Weſtminſter and Cheſter for that place; and the King's Profeſſors in the Hebrew and Greek, in each Univerſity.

XIV. Theſe tranſlations to be uſed, when they agree better with the text than the Biſhops bible: viz.

The order in Fuller, * Burnet, Collier, and Johnſon.	The order in Lewis, p. 82.
1. Tindall's.	
2. Matthewe's.	2. Coverdale's.
3. Coverdale's.	3. Matthewe's.
4. † Whitchurche's.	
5. Geneva.	

* He copied from Biſhop Ravis's paper, who was one of the Tranſlators. Hiſt. of Ref. ii. 406.

† "This ſeems to intend the Great Bible, printed 1539, "and 1540, by Edward Whitchurch, one of K. Henry "viii's Printers, and Grafton." Lewis. p. 82.

It

It was * alſo his Majeſty's pleaſure, ſignified to the Vicechancellor of Cambridge in a letter from the Biſhop of London, dated Aug. 30. 1604, that, " beſides the learned " perſons employed with them for the " Hebrew and Greek, there ſhould be three " or four of the moſt eminent and grave " Divines of the Univerſity, aſſigned by the " Vicechancellor upon conference with the " reſt of the Heads, to be Overſeers of " the tranſlations, as well Hebrew as Greek, " for the better obſervation of the rules ap- " pointed, and eſpecially the third † and " fourth rule."

Almoſt three years were employed in this tranſlation; which was ‡ begun in the ſpring of 1607, and was not a little retarded by the

* Lewis. p. 82.

† Fuller and Burnet mention the fourth rule only.

‡ Johnſon. p. 95.

death

death of Mr. Lively, the weight * of the work greatly resting on him because of his skill in the oriental tongues.

When † the whole was finished, and three copies of it were sent to London, one from Cambridge, a second from Oxford, and a third from Westminster, two were chosen from the joint companies which had assembled at those places, to review and polish it. The two from the Cambridge companies were Mr. John Bois, Fellow of St. John's College, and Mr. Andrew Downes, Professor of Greek. These daily met their four fellowlabourers in Stationer's Hall, London; where in nine months they completed their task, and received each of them by the week 30*l.* from the company of Stationers, whereas "before they had nothing."

* Fuller, Book x. 47.

† Lewis, p. 83.

"Last

" Laſt * of all, Bilſon Biſhop of Win-
" cheſter, and Dr. Myles Smyth, † who
" from the beginning had been very active
" in this affair, again reviewed the whole,
" and prefixed arguments to the ſeveral
" books: and Dr. Smyth, who, for his
" indefatigable pains taken in this work, was
" ſoon after the printing of it made Biſhop
" of Glouceſter, was ordered to write the
" preface."

The ‡ preface makes mention of a chief overſeer and taſkmaſter under his Majeſty, to whom not only the tranſlators but alſo the whoſe church was much bound. It may be conjectured that this was Bancroft.

* Lewis. p. 83.

† In the report to the Synod of Dort he is called Vir eximius, ab initio in toto hoc opere verſatiſſimus. Le Long, p. 431. He was of Braſenoſe College. Oxford. See Heylin's help to the Engliſh hiſtory.

‡ Paragraph. The purpoſe of the tranſlators &c.

The

The Engliſh Divines delivered a paper to the Synod of Dort on Nov. 20. 1618, in conſequence of the honourable mention which had been made of this *moſt accurate verſion*, lately publiſhed under the royal auſpices, with great care, and at a great expence. The * account given is conſiderably different from what has been ſtated. It is ſaid that, after each individual had finiſhed his taſk, twelve men aſſembled in one place, and reviſed the whole. Seven rules are mentioned as preſcribed to the interpreters. The third is, that, where a Hebrew or Greek word admits of two proper ſenſes, one ſhould be expreſſed in the context and the other in the margin: the fifth, that in the tranſlation of Tobit and Judith, as there was a great difference between the Greek and the Vulgate, the Greek text ſhould be followed: the ſixth, that the words which were neceſſarily to be inſerted for completing the ſenſe ſhould be diſtinguiſh-

* Le Long. p. 431. from the ſeventh ſeſſion of the Synod of Dort.

ed

ed by a ſmaller character: the ſeventh, that new arguments ſhould be prefixed to each book, and new contents to each chapter; and that a perfect * genealogy, and deſcription of the holy land, ſhould accompany the work. The firſt, ſecond, and fourth rules coincide with the firſt, ſixth, and ſeventh of the fourteen detailed above.

In their dedication to the King the tranſlators ſay: " There are infinite arguments " of a right Chriſtian and religious affection " in your Majeſty: but none is more forcible " to declare it to others, than the vehement " and perpetuated deſire of the accompliſhing " and publiſhing of this work.—For when " your Highneſs had out of deep judgement " apprehended, how convenient it was that " out of the original tongues, together with " comparing of the labours, both in our own " and other foreign languages, of many " worthy men who went before us, there

* Both are in the edition of 1611.

" ſhould

" ſhould be one more exact tranſlation of the
" holy ſcriptures into the Engliſh tongue,
" your Majeſty did never deſiſt to urge and
" to excite thoſe to whom it was commended,
" that the work might be expedited, in ſo
" decent a manner as a matter of ſuch im-
" portance might juſtly require.

" And now at laſt——we hold it our duty
" to offer it to your Majeſty, not only as to our
" King and Sovereign, but as the principal
" Mover and Author of the work: humbly
" craving——that, ſince things of this
" quality have ever been ſubject to the
" cenſures of illmeaning and diſcontented
" perſons, it may receive approbation and
" patronage from ſo learned and judicious a
" Prince as your Highneſs is; whoſe allow-
" ance and acceptance of our labours ſhall
" more honour and encourage us, than all
" the calumniations and hard interpretations
" of other men ſhall diſmay us."

The

The writer of the preface ſpeaks thus of the King. " His Majeſty—knew full well—that " whoſoever attempteth any thing for the " public, (ſpecially if it pertain to religion, " and to the opening and clearing of the word " of God,) the ſame ſetteth himſelf upon a " ſtage to be glouted upon by every evil eye; " yea, he caſteth himſelf headlong upon " pikes, to be gored by every ſharp tongue. " For he that meddleth with men's religion " in any part, meddleth with their freehold; " and though they find no content in that " which they have, yet they cannot abide to " hear of altering. Notwithſtanding, his " royal heart was not daunted for this or " that colour, but ſtood reſolute:——he " knew who had choſen him to be a ſoldier " or rather a Captain; and being aſſured " that the courſe which he intended made " much for the glory of God, and the " building up of his church, he would not " ſuffer it to be broken off for whatſoever " ſpeeches or practices. It doth certainly " belong unto Kings, yea, it doth ſpecially

" belong

" belong unto them, to have care of religion,
" yea, to know it aright, yea, to promote it
" zealouſly, yea, to promote it to the utter-
" moſt of their power. This is their glory
" before all nations which mean well; and
" this will bring them unto a far more excel-
" lent weight of glory in the day of the Lord
" Jeſus."

The next topics in the preface are the praiſe of the ſcriptures; the neceſſity of tranſlating them; the ancient and modern authorities for tranſlations of them into the vulgar tongue; and the unwillingneſs of the Romaniſts that they ſhould be ſo divulged.

The ſpeeches and reaſons both of brethren and adverſaries againſt the work are then conſidered; the purpoſe of the tranſlators is declared, with their number, qualifications, helps, and care; and reaſons are given why an uniformity of phraſing, or identity of words, is not always obſerved.

Con-

Concerning their own care the tranſlators ſpeak thus : " We had before us the Hebrew " text of the Old Teſtament, and the Greek " of the New. Neither did we run over the " work with poſting haſte,—neither were " we barred and hindered from going over it " again, having once done it. Neither were " we the firſt that fell in hand with tranſlat- " ing the ſcriptures into Engliſh, and conſe- " quently deſtitute of former helps.——The " work hath not been huddled up—but hath " coſt the workmen, as light as it ſeemeth, " the pains of near three years : matters of " ſuch weight and conſequence are to be " ſpeeded with maturity : for in a buſineſs of " moment a man feareth not the blame of " convenient ſlackneſs. Neither did we think " much to conſult the tranſlators or com- " mentators, Chaldee, Hebrew, Syriac, " Greek, or Latin ; no nor the Spaniſh, " French, Italian, or Dutch : neither did " we diſdain to reviſe that which we had " done, and to bring back to the anvil that " which we had hammered : but having and

" uſing

" uſing as great helps as were needful, and " fearing no reproach for ſlowneſs, or covet- " ing praiſe for expedition, we have at length, " through the good hand of the Lord upon " us, brought the work to that paſs that " you ſee."

Laſtly, the tranſlators tell the reader that they neither uſed the modern terms inſtead of the old eccleſiaſtical ones, like the ſcrupulous Puritans, nor purpoſely darkened the ſenſe, like the Romaniſts, by the adoption of foreign words. " We deſire, ſay they, " that the ſcripture may ſpeak like itſelf,— " that it may be underſtood even of the very " vulgar."

* Fuller informs us that this " new " tranſlation of the bible came forth after " long expectation, and great deſire." In the language of Dr. Myles Smyth, the tranſla- tors, and their predeceſſors in the ſame

* Book x. p. 57.

" work,

work, " have * put aſide the curtain " that all may look into the Moſt Holy " Place ; have removed the cover of " the well, that all may come by the water, " even as Jacob rolled away the ſtone from " the mouth of the well, by which means " the flocks of Laban were watered." We enjoy the benefit of their verſions into our native tongue at the price of Tindall's blood; by the impriſonment and exile of Coverdale, whoſe life the King of Denmark obtained with difficulty from Queen Mary; by the piety of our Sovereigns; and by the labours, reproaches, and dangers of many religious and learned men, who, if we begin from Tindall, ſucceeded one another for the ſpace of near a century.

* Preface to King James's bible : ¶ : Tranſlations neceſſary.

CHAP.

CHAP. II.

Authorities respecting the received version of the bible.

I SHALL now state, in their order of time, such authorities as have occurred to me on the subject of our authorised version; whether they concern its merit or demerit, the propriety or impropriety of committing it to the anvil.

I. " The English translation of the bible " is the best translation in the world, and " renders the sense of the original best, " taking in for the English translation the

" Bishop's bible, as well as King James's. " The translators in King James's time took an " excellent way. That part of the bible was " given to him who was most excellent in " such a tongue; (as the apocrypha to " Andrew Downes;) and then they met to- " gether, and one read the translation, the " rest holding in their hands some bible, " either of the learned tongues, or French, " Spanish, Italian, &c. If they found any " fault, they spoke; if not he read on.

" There is no book so translated as the " bible for the purpose. If I translate a " French book into English, I turn it into " English phrase, not into French English. " *Il fait froid*, I say, *'tis cold*, not, *it makes* " *cold*; but the bible is rather translated into " English words, than into English phrase. " The Hebraisms are kept, and the phrase of " that language is kept, &c."

Selden's works. Fol. 3. 2009. *He died in.* 1654.

II. " At

II. " At a grand Committee for religion, " in a pretended parliament ſummoned by " Oliver Cromwell in 1656, it was ordered " that a Sub-Committee ſhould adviſe with " Dr. Walton, Mr. Hughes, Mr. Caſtle, " Mr. Clark, Mr. Poulk, Dr. Cudworth, " and ſuch others as they thought proper, to " conſider of the tranſlations and impreſſions " of the bible, and to offer their opinion " therein to the Committee; and that it " ſhould be more particularly recommended " to Bulſtrode Whitlock, one of the Lords " Commiſſioners of the Treaſury, to take " care of that affair. The Committee met " frequently at Whitlock's houſe, made " many obſervations on the ſubject, and " pretended to diſcover ſome miſtakes in the " laſt Engliſh tranſlation, which yet they " allowed was the beſt extant. They took " a great deal of pains in this buſineſs, " which yet came to nothing by the diſſolu- " tion of the parliament."

Johnſon, &c. p. 99.

 III. " In

III. " In omnes fere Europæ linguas— " hodie eloquia ſacra traducta ſunt. Inter " omnes vero eminet Anglicana, Jacobi " Regis auſpiciis, collatis multorum virorum " doctorum ſtudiis, elaborata."

Walton. Proleg. in Bibl. Polygl. Lond. 1657. *c.* v. 35.

IV. " In verſione Anglicana, concinnata " A. D. 1611, plurima occurrunt magnæ " eruditionis, peritiæque in linguis originariis, " acuminis & judicii pluſquam vulgaris, " ſpecimina; quæque mihi haud raro in " difficillimis textibus maximo erat adjumento " & uſui."

Poli ſynopſis, Præf. p. v. *A. D.* 1669.

V. " The other Engliſh tranſlations are " now antiquated, and difficult to be pro- " cured; there having been no editions of " any of them, as I am perſuaded, ſince the " publication

" publication of the laſt verſion; which " ſeems to have made its way by a general " conſent and approbation, without the in- " terpoſition of authority to enforce it. A " ſure argument that it is generally eſteemed " the beſt we have; though it has ſtill " many conſiderable faults, and very much " needs another review."

Bibliotheca Lit. N. iv. *p.* 72. *A. D.* 1723.

VI. " It being requiſite that the Reader " ſhould have our Engliſh tranſlation by itſelf, " placed on one ſide of the paraphraſe, I " have alſo improved that to his greater uſe, " by correcting the ſaid tranſlation, either " where it does not give the true ſenſe of the " original, or where the true ſenſe is not well " expreſt according to our way of ſpeaking " nowadays, or the like."

Dr. Wells. General Preface to O. T. p. v. 1724. *See alſo p.* vi.—x.

VII. " Juſtice

VII. " Juſtice has been at length done " to the verſions of Jerom, Santes Pagninus, " Eraſmus, Junius and Tremellius, and " Beza, though they were ill received at firſt: " and it has been acknowledged that the " amendments which they have made ac- " cording to the original were not only uſeful, " but alſo abſolutely neceſſary: which gives " ground to hope that it would ſtill be ac- " ceptable to endeavour to give a more exact " tranſlation of the bible than any that has " hitherto appeared. And indeed it were to " be wiſhed that thoſe who are in power " did employ men of true learning and ſolid " piety, free from bigotry and blind zeal, in " ſo noble and neceſſary a work."

An Eſſay for a new tranſlation of the bible, &c. Second ed. p. 33. 8*vo. Lond.* 1727.

VIII. " Innumerable inſtances might be " made [in the Engliſh bible] of faulty " tranſlations

" tranſlations of the divine original; which
" either weaken its ſenſe, or debaſe and
" tarniſh the beauty of its language."

Blackwall's Sacred Claſſics. Pref. xv.
A. D. 1731.

" A new tranſlation can give no offence to
" people of ſound judgement and conſidera-
" tion; becauſe every body, converſant in
" theſe matters, and unprejudiced, muſt
" acknowledge that there was leſs occaſion
" to change the old verſion into the preſent,
" than to change the preſent into a new
" one. Any ſcholar that compares them
" will find that the old one, though amended
" by this that we now uſe in ſeveral places, is
" yet equal to it in very many, and ſuperior
" in a conſiderable number." *Ib.* xxi.

" Such an accurate and admirable tranſla-
" tion, proved and ſupported by ſound
" criticiſm, would quaſh and ſilence moſt of
" the

" the objections of pert and profane cavillers; " which chiefly proceed from their want of " penetration and discernment of the con- " nexion of the argument, and their igno- " rance of the manner and phrase, of the " divine writings. It would likewise remove " the scruples of many pious and conscien- " tious Christians." *Ib.* xxii.

" In short, a faithful, just, and beautiful " version of the books of God will bring " inexpressible advantage and pleasure, not " only to devout Christians who do not un- " derstand the sacred original, but to the " learned, who can with judgement and high " pleasure read them in the language that " the allwise God delivered them in; and " with high pleasure and improvement com- " pare the translation with the inspired text. " Such a work will recommend itself to all " men of true sense and judgement by its " faithfulness and integrity; by its beautiful " plainness, and vigorous emphasis; by the

" natural

" natural eaſineſs and graceful gravity of its
" ſtyle and language. &c. *Ib.* xxix.

" A new diviſion of the ſacred books into
" chapters, ſections, and periods, might be
" ſo contrived and managed as to make a new
" edition very commodious and beautiful;
" which would overbalance all inconveniences
" which ſuperſtition and weakneſs could
" pretend might ariſe from alterations, and
" make a victorious and ſpeedy way to the
" favour and full approbation of the world."
Ib. vol. ii. 126.

" As to verſes, there is not one chapter in
" the New Teſtament, as far as I have ob-
" ſerved, but is faultily divided; that is, we have
" that portion of ſacred writ figured and
" marked out for a complete ſenſe (which
" ought to be a period) which does not finiſh
" out a complete ſenſe. And this muſt not
" only often hinder the reader from readily
" taking the meaning and connexion of a
" paſſage;

" paſſage; but makes the ſtyle look rough
" and horrid, and breaks the noble periods
" into little fragments, and disjointed
" members." *Ib.* 132.

" It is with pleaſure, and a juſt veneration
" to the memory of our learned and judicious
" Tranſlators, that I acknowledge their verſion
" in the main to be faithful, clear, and ſolid.
" But no man can be ſo ſuperſtitiouſly devoted
" to them, but muſt own that a conſiderable
" number of paſſages are weakly and imper-
" fectly, and not a few falſely, rendered.
" And no wonder: for ſince their time there
" have been great improvements in the
" knowledge of antiquity, and advancements
" in critical learning. &c." *Ib.* 161.

IX. " This I offer with ſubmiſſion to
" better judgements, if ever a proper time
" ſhould come for reviſing and correcting our
" laſt Engliſh tranſlation: which, though a
" very good one, and upon the whole ſcarce
" inferior

" inferior to any, yet is undoubtedly capable
" of very great improvements."

Waterland. Scripture vindicated. Part iii. 64.

X. " I thought it might be ſome additional
" improvement of this work, and ſome en-
" tertainment to the more accurate reader,
" to give the text in a new verſion, which
" I have accordingly done from the original
" with all the care I could. There are ſo
" few places, in which the general ſenſe will
" appear different from our received tranſla-
" tion, that ſome will perhaps think this an
" unneceſſary trouble. But I can by no
" means repent it, as it has given me an
" opportunity of ſearching more accurately
" into ſeveral beauties of expreſſion, which
" had before eſcaped me; and of making
" ſome alterations, which though they may
" not be very material to the edification of
" men's ſouls, yet may in ſome degree do a
" further

"further honour to ſcripture; raiſing ſome "of thoſe ornaments which were before "depreſſed; and ſufficiently proving that "ſeveral objections urged againſt it were "entirely of an Engliſh growth: ends which "might yet more abundantly be anſwered by "a new verſion of the Old Teſtament, "which has ſuffered much more in our "tranſlation, as it is natural to ſuppoſe it "muſt."

Doddridge. Pref. to Family Expoſitor. p. iii. 1738.

XI. "The common Engliſh tranſlation is "in general, ſo far as I can judge, abundantly "the beſt that I have ſeen. Yet I do not "ſay, it is incapable of being brought in "ſeveral places nearer to the Original. "Neither will I affirm that the Greek copies, "from which this tranſlation was made, are "always the moſt correct. And therefore I "ſhall take the liberty, as occaſion may re-

"quire,

" quire, to make here and there a ſmall
" alteration."

The New Teſtament. By John Weſley. M. A. 12*mo. Pref. p.* iv. 1754.

XII. " To confirm and illuſtrate the holy
" ſcriptures, to evince their truth, to ſhew
" their conſiſtency, to explain their meaning,
" to make them more generally known and
" ſtudied, more eaſily and perfectly under-
" ſtood, by all; to remove the difficulties,
" that diſcourage the honeſt endeavours of
" the unlearned, and provoke the malicious
" cavils of the half-learned: this is the moſt
" worthy object that can engage our atten-
" tion; the moſt important end to which
" our labours in the ſearch of truth can be
" directed. And here I cannot but mention
" that nothing would more effectually con-
" duce to this end than the exhibiting of the
" holy ſcriptures themſelves to the people in
" a more advantageous and juſt light, by an
" accurate

" accurate revisal of our vulgar translation by
" public authority. This hath often been
" represented; and, I hope, will not always
" be represented in vain."

Dr. Lowth's Visitation sermon at Durham. 1758.

XIII. " Let us now—endeavour to shew
" that many of the inconsistencies, impro-
" prieties, and obscurities which occur to an
" attentive reader of any of the versions,
" antient or modern, are occasioned by the
" Translator's misunderstanding the true im-
" port of several Hebrew words and phrases.
" The consequence of the proof of this will
" be, shewing the benefit and expediency of
" a more correct and intelligible translation
" of the bible."

Remarks upon several passages of Scripture, &c. By Matthew Pilkington. 8vo. Cambridge. 1759. *p.* 77.

" The

" The uncouth and obſolete words and
" expreſſions that are met with in our Engliſh
" verſion of the bible are generally intelligible,
" and convey the ideas the writers had in
" view. But as our language is very much
" improved in politeneſs and correctneſs ſince
" that verſion was made, it may properly be
" wiſhed that the ſcriptures might receive
" every advantage which the improvement of
" our language can give them: eſpecially as
" the delicacy of ſome people's ears is pre-
" tended to be diſguſted with every uncouth
" ſound. No doubt but that the improve-
" ment of the language was one of the con-
" ſiderations that induced King James to
" order a new verſion to be made, about forty
" years after that publiſhed and made uſe of
" in the time of Queen Elizabeth; the
" tranſlators whereof appeared ſo well to have
" underſtood the ſcriptures, that little more
" than the language of it was altered by the
" tranſlators in King James's time. It is
" now about 140 years ſince that verſion was
" made:

"made: and will it not be thought, will it "not be found upon examination, that our "language hath been more altered, and re-"ceived greater improvement, in the laſt 140 "years than in the 40 years preceding? And "would not, conſequently, a greater benefit "ariſe now from a new verſion, upon that "account, than could then be expected?"

Ib. p. 114.

"Thoſe expreſſions which, though de-"livered in words of common uſe, may be "called uncouth from their being in ſome "meaſure unintelligible, require ſuch altera-"tions as the original will moſt properly ad-"mit to be made.——Theſe inſtances are "here mentioned, further to ſhew the benefit "and expediency of a more correct and in-"telligible tranſlation of the bible than we "have at preſent."——*Ib.* p. 115, 117.

XIV. "Verum utut de his ſtatuatur, "novam ſaltem ſcripturæ verſionem deſiderari

"plurimis

" plurimis videtur: nempe ut populus Chris-
" tianus ea luce fruatur, quæ favente Numine
" oraculis divinis per continuas virorum
" doctorum vigilias affulsit, hisce 150 annis
" proxime elapsis, ante quos confecta est
" Anglica Versio. Et quis refragetur hones-
" tissimæ petitioni? Sed ad hoc opus post
" conquisitam undique omnigenæ eruditionis
" apparatum demum accedendum est; atque
" in eo versandum summa religione, cautela,
" industria, cura porro inter multos amicissime
" conspirantes per longum tempus dispertita.
" Prodeunt quotidie certatim interpretes; sed
" fere proletarii, vel quorum supervacanea
" diligentia incertiores multo sumus quam
" dudum. Reviviscit linguæ sanctæ per-
" quam necessaria cognitio: sed justas
" vires nondum acquisivit, & somniis suis se
" oblectant quidam ejus cultores. Expectan-
" dum ideo, si aliquid opera dignum facere
" volumus, donec hi aut resipuerint aut
" erroris manifesti sint, donec deferbuerit

" novorum ſenſuum eruendorum æſtus, & hæc
" pene dixerim rabies emendandi, qua impel-
" luntur ut mendis imprudenter referciant
" codicem ſacrum homines probi nec ineruditi;
" donec denique exitum aliquem habeat lau-
" dandum apprime inſtitutum conferendi in-
" ter ſe, & cum primævis interpretationibus
" veteris Teſtamenti libros Hebraice ſcrip-
" tos."

Archbiſhop Secker's Latin ſpeech, intended to have been made at opening of the Convocation in 1761. *Printed at the end of his Charges. London.* 1769. *p.* 363.

XV. " The Vulgar Tranſlation of the
" Bible—is the beſt ſtandard of our lan-
" guage."

Dr. Lowth's ſhort introduction to Engliſh Grammar. London. 1763. *2d. ed. p.* 93.

XVI. " The

XVI. " The text in this edition is ſome-
" thing different from the vulgar tranſlation.
" ——On comparing that verſion carefully
" with the original, (though it is a good tranſla-
" tion on the whole,) I thought it requiſite
" to deviate from it ſometimes, and fre-
" quently to alter the language. For ſome
" of the words and phraſes, familiar to our
" anceſtors, are now grown ſo obſolete as
" not to be intelligible to the generality of
" readers: others are too mean, equivocal, or
" inadequate to the original; which is per-
" haps owing to the fluctuating ſtate of our
" language: and ſome phraſes are not ſo
" exactly rendered by our tranſlators, as a
" work of that kind required."

Wynne's New Teſtament: 2 *vol.* 8*vo. Lond.* 1764. *p.* xii.

XVII. " It is well known that thoſe
" called the living languages do alter.——
" Hence it is neceſſary that new tranſlations

" ſhould be made from one time or century
" to another, accommodated to the preſent
" uſe of ſpeaking or writing.

" This deference is paid to the heathen
" claſſics.——And why ſhould the ſcripture
" meet with leſs regard? Is it to be therefore
" more expoſed to ridicule and contempt in
" this our libertine age?

" Let the preface of King James's tranſla-
" tors—be compared with Addiſon's writings;
" and ſee what difference of language there
" is in a hundred years."

Purver's tranſlation of the bible. Fol. Lond. 1764. *Introd. p.* v.

XVIII. " It were to be wiſhed that our
" Governours in Church and State would
" favour us with a verſion of the ſcriptures
" with all poſſible improvement; and ex-
" preſſing the ſenſe of the inſpired writers
" with

" with the greateſt perſpicuity and exactneſs; " conveying their ſpirit and manner with " the utmoſt energy; and ſetting off their " matter and ſubject with moſt noble ſimpli- " city and apoſtolic plainneſs. Till this is " undertaken under the patronage of ſupreme " authority, it will be an uſeful attempt to " private Divines to ſupply the defect, and " to give us improved verſions of this moſt " important of all books."

Preface to the 12mo. edition of Doddridge's tranſlation of the N. T. Lond. 1765.

XIX. " The Engliſh tranſlation of the " bible in the reign of King James 1ſt is, no " doubt, a very good one, and juſtly ſo eſteemed " to this day:—but it is not to be wondered at " if ſome words and phraſes, then in uſe and " well underſtood, ſhould by this time be- " come obſolete and almoſt unintelligible to " common readers.——The principal at- " tempt therefore of this tranſlation is both

" to

" to bring it nearer to the original, either in
" the text or notes; and to make the form of
" expreſſion more ſuitable to our preſent
" language. For as the Engliſh tongue,
" like other living languages, is continually
" changing, it were to be wiſhed that the
" tranſlation of the ſacred oracles could be
" reviſed by public authority, and reduced to
" preſent forms of writing and ſpeaking, at
" leaſt once in a century.

Worſley's New Teſtament. 8vo. London. 1770.

XX. " The chief excellency of the ver-
" ſion now in uſe conſiſts in being a cloſer
" tranſlation than any that had preceded; in
" uſing the propereſt language for popular
" uſe, without affectation of ſublimity, nor
" yet liable to the charge of vulgarity of
" expreſſion. It has likewiſe obſerved a due
" medium between the Geneveſe and Romiſh
" verſions; equally avoiding on the one hand
" the ſcrupuloſity of the Puritans, who
" prefer

" prefer their new terms, ſuch as *waſhing* and
" *congregation*, to the old Eccleſiaſtical ones,
" *baptiſm* and *church*; and on the other hand
" the obſcurity of the Papiſts, in not tranſ-
" lating ſuch words as *azymes*, *holocauſt*, *pre-*
" *puce*, *paſche*, &c. But, notwithſtanding theſe
" conceſſions in its favour, it certainly does
" not exhibit in many places the ſenſe of
" the text ſo exactly as the verſion of 1599,
" [or, the Geneva tranſlation,] and miſtakes
" it beſides in an infinite number of inſtances.
" Frequently it expreſſes not the proper
" ſubject of the ſentence: and adheres at
" other times ſo cloſely to the letter as to
" tranſlate idioms. It arbitrarily gives new
" ſenſes to words; omits or ſupplies them
" without neceſſity: theſe laſt are indeed
" diſtinguiſhed by another character; but
" very unfavourable inferences, either to the
" genuineneſs of the text, or to the nature
" of the Hebrew, muſt thence be drawn by
" a reader unacquainted with that language.
" It is deficient in reſpect to the ſhort expla-

" natory

" natory notes in the margin, which abound
" in the laſt mentioned verſion. The * words
" are at times ſo tranſpoſed as to create an
" hyperbaton ; or are not ſufficiently varied.
" And, to ſum up all, it has this fault in
" common with the other, that it may be
" juſtly queſtioned whether any poſſible ſenſe
" can by fair interpretation be deduced from
" the words in not a few places."

Critical remarks on Job &c. By D. Durell. 4to. Oxford 1772. Preface. p. vi.

" Is it pretended that the times will not
" bear a new verſion ? I anſwer by another
" queſtion. Is the temper of the people of
" theſe days totally different from that of
" their anceſtors, at the diſtance of ſix gene-

* The defects in our verſion which are here enumerated are ſupported by inſtances in the firſt thirty chapters of Job.

" rations ?

" rations? On the introduction of the
" present version into our churches in the
" year 1611, we read of no tumult, clamour,
" or discontent. The same pacific disposition
" prevailed in the reign of Queen Elizabeth.
" To ascend higher would be as unnecessary,
" as to controvert the axiom, that similar
" causes always produce similar effects. The
" godly, the learned, the ingenuous, would
" doubtless rejoice; the gay, the thought-
" less, the voluptuous, would still continue
" uninterested and unaffected: but the Cavil-
" ler, the Sceptic, and the Deist would
" hereby find the sharpest and most trusty
" arrows of their quiver blunted; and the
" illiterate vulgar, who always depart re-
" luctantly from old institutions, would soon
" be reconciled; when, instead of an invasion
" of their property, they experienced that the
" old debased coin was only called in, in
" order that they might be repaid in new,
" of true sterling value."

" The

" The minds of the people cannot hereby " be unſettled. All the leading articles of " religion will remain undiſturbed ; neither " will the ground of their faith or practice " be ever ſo remotely affected. &c."

Ib. p. viii.

XXI. " Theſe valuable remains of that " great and good man [Archbiſhop Secker's " corrections of the Engliſh tranſlation, and " critical remarks on the Hebrew text] will " be of infinite ſervice, whenever that ne- " ceſſary work, a New Tranſlation, or a " Reviſion of the preſent Tranſlation of the " Holy Scriptures, for the uſe of our " Church, ſhall be undertaken."

Prelim. diſſert. to Iſaiah. By Dr. Lowth, Biſhop of London. 4to. London. 1778. *p.* lxix.

" As the ſtyle of the vulgar tranſlation is " not only excellent in itſelf, but has taken " poſſeſſion

" poſſeſſion of our ear, and of our taſte, to
" have endeavoured to vary from it, with no
" other deſign than that of giving ſomething
" new inſtead of it, would have been to
" diſguſt the reader, and to repreſent the
" ſenſe of the Prophet in a more unfavourable
" manner.——Whenever it ſhall be thought
" proper to ſet forth the Holy Scriptures for
" the public uſe of our Church to better ad-
" vantage than as they appear in the preſent
" Engliſh Tranſlation, the expediency of which
" grows every day more and more evident,
" a reviſion or correction of that tranſlation
" may perhaps be more adviſeable, than to
" attempt an entirely new one. For as to
" ſtyle and language, it admits but of little
" improvement; but, in reſpect of the ſenſe
" and the accuracy of interpretation, the
" improvements of which it is capable are
" great and numberleſs." *Ib.* p. lxxii.

XXII. " When the [national] verſion
" appeared——it contained nothing but what
" was

" was pure in its repreſentation of ſcriptural
" doctrine ; nothing but what was animated
" in its expreſſions of devout affection :
" general fidelity to its original is hardly
" more its characteriſtic than ſublimity in
" itſelf. The Engliſh language acquired
" new dignity by it ; and has hardly acquired
" additional purity ſince : it is ſtill conſidered
" as the ſtandard of our tongue. If a new
" verſion ſhould ever be attempted, the ſame
" turn of expreſſion will doubtleſs be em-
" ployed ; for it is a ſtyle conſecrated not
" more by cuſtom than by its own native
" propriety."

A reviſal of the Engliſh tranſlation of the Old Teſtament recommended. By the Rev. J. White, Laudian Profeſſor of Arabic &c. A ſermon. Oxford. 1779. *p.* 8, 9.

" What the members of our Church,
" and the Divines of other communions,
" have

" have already done, ſeems to lay an obliga-
" tion upon the Divines of the preſent age
" to do ſomething ſtill further.———

" At the time when the preſent verſion
" was compiled, the MS. copies of the Old
" Teſtament had not been conſulted; the
" antient Maſoretic text was in general fol-
" lowed without ſcruple.——The collateral
" dialects of the original tongues had been
" at that time but moderately cultivated,
" and were but imperfectly underſtood.——
" Antient verſions have ſince been publiſhed,
" which were not before extant, at leaſt
" in a public form, to Europe in gene-
" ral.——The knowledge of eaſtern cuſtoms
" has been familiarized by a more frequent
" acceſs to the Eaſt, and a more diligent
" obſervation of its uſages.—The laſt advan-
" tage—is, that importation of ſacred litera-
" ture which has been made by the contri-
" buted efforts of various perſons of ſagacity,
" and erudition.——The materials are col-
" lected; they have been well collected,
" wiſely,

" wiſely, and laborioufly : but in vain have
" they been ſo collected, if they are not
" applied to their proper end, the final cor-
" rection of the text, and of a tranſlation
" compoſed when theſe materials were want-
" ing.——What is wanting, is wanting not
" for the neceſſity of edification, but for the
" improvement of ſacred literature. When
" that which is wanting is executed, it need
" not innovate the general practice of the
" members of the Church : to them every
" thing eſſential will appear as it did before :
" but Scholars will rejoice to ſee new ac-
" curacy in matters not abſolutely eſſential,
" that are connected with religion : they
" will rejoice to ſee the various emendations
" and illuſtrations, that have been generally
" approved, embodied in a new tranſlation.
" Light will be thrown on many paſſages,
" and dignity reſtored to others."

Ib. p. 10, 11, 3, 14, 15, 16.

XXIII. " In

XXIII. " In this edition I have—at-
" tempted ſeveral things for the benefit of
" thoſe who are unlearned, but of a liberal
" turn of mind.——I may have failed in my
" attempt; but I have endeavoured to con-
" ſult the real wants of a moſt reſpectable
" claſs of Chriſtians.

" With this view I have, in the firſt
" place, corrected our common verſion
" throughout, whenever I thought it ne-
" ceſſary, either on account of its giving a
" wrong ſenſe, or for the ſake of changing
" ſome obſolete words and phraſes. An
" intire new tranſlation I thought unneceſſary;
" and indeed it would not have been eaſy to
" make one, the general character of which
" would give more ſatisfaction, or more
" happily expreſs the ſimplicity of the origi-
" nal writers of the goſpel hiſtory, who
" were the fartheſt in the world from being
" writers by profeſſion."

Dr. Prieſtley's preface to the Engliſh edition of his harmony of the Evangeliſts. p. iii. 4*to. London.* 1780.

XXIV. " Quod

XXIV. " Quod ad nosmet ipsos attinet,
" erant Angli S. Scripturæ versiones, hodi-
" erna antiquiores. Ecquis vero Ecclesiæ
" Reformatæ fautor negabit, eos, qui versio-
" nibus Anglicanis usi sunt antiquioribus,
" veram habuisse Christianæ religionis cog-
" nitionem ? Eos, inquam, qui religionem
" vita exornarunt, et qui mortem ipsam
" religionis causa non gravatim subierunt ?
" Novam tamen versionem, circa annum
" 1600, flagitabant nostrates ; quæ & mox,
" bonis omnibus faventibus, confecta fuit.
" Jam vero, ætate hac nostra, nonne merito
" expectari potest accuratior interpretatio ?
" Habemus certe linguæ Hebraicæ Græcæque
" accuratiorem longe quam olim cognitionem.
" In re critica, ferventi studio, & felici ad-
" modum successu, per annos fere 200,
" operam impenderunt viri eruditi. In
" promptu nunc sunt ditissima ex codd.
" m. s. tis subsidia ; per quæ de vera lectione
" tutius judicari possit. Quidni itaque et
" nunc etiam boni omnes faverent, si hodier-
" nam nostram versionem in melius recudi
" viderint ?

" viderint ? Sunt certe, & ii magni nominis
" viri, qui verſionem impenſe flagitant per-
" fectiorem ; quorum tamen nemo non fatebi-
" tur, in ea, quam nunc habemus, verſione
" ſatis omnino integritatis eſſe, ut de credendi
" & agendi norma liquido conſtent omnia."

Benjamini Kennicott vet. teſt. Hebr. cum variis lect. Oxon. 1780. *Diſs. gen.* §. 8.

XXV. " It is now near two hundred
" years ſince our preſent tranſlation of the
" ſcriptures was made : a ſpace of time
" much too long to expect any tranſlation
" ſhould continue correct, amidſt our conti-
" nual improvements in knowledge and bibli-
" cal learning. And in the next Act of
" Parliament for the purpoſe, it is to be
" hoped that a clauſe will be inſerted, em-
" powering the moſt judicious of our Biſhops,
" and of the learned in both Univerſities
" and the Metropolis, to meet every fifty
" years to reviſe the tranſlation, and to make

 " ſuch

" ſuch alterations as ſhall be found neceſſary. " At this time a new tranſlation is much " wanted, and univerſally called for. And " we have at length obtained all the aſſiſtance " probably, that can be expected to enable " us to ſet about it. All that ſeems wanting, " is labourers to be employed in the vineyard. " Competent labourers, I am told, are very " few in number. And what is worſe, the " recompence to be reaped by them is ſo far " from tempting them to ſtudy the Oriental " languages, that it will ſcarce enable them " to buy books neceſſary for the purpoſe. " And what is ſtill more unhappy, in this age " patrons of Scripture learning are not to be " found; ſo that it will be no wonder if the " work goes on heavily."

Green's Preface to Poetical parts of the Old Teſtament. p. v. vi. 4*to. Cambridge.* 1781.

XXVI. " But let me indulge a hope, that " the time is not far diſtant when the taſk

" of

" of bringing forward theſe materials [Ken-
" nicott's collations] to their proper uſe will
" not be left, as hitherto it hath been, alto-
" gether in the hands of a few wellintentioned
" individuals, but will be undertaken on a
" more extenſive plan by a ſelect aſſembly of
" the moſt learned and judicious divines,
" commiſſioned by public authority to exa-
" mine into the ſtate of the Hebrew text,
" to reſtore it as nearly as poſſible to its
" primitive purity, and to prepare from it a
" new tranſlation of the ſcriptures in our own
" language for the public ſervice. This has
" long been moſt devoutly wiſhed by many
" of the beſt friends to religion and our
" eſtabliſhed church, who, though not in-
" ſenſible of the merit of our preſent verſion
" in common uſe, and juſtly believing it to
" be equal to the very beſt that is now extant
" in any language, ancient or modern, ſor-
" rowfully confeſs that it is ſtill far from
" being ſo perfect as it might and ſhould
" be; that it often repreſents the errors of a

" faulty original with too exact a re-
" ſemblance; whilſt on the other hand it has
" miſtaken the true ſenſe of the Hebrew in
" not a few places; and ſometimes ſubſti-
" tuted an interpretation ſo obſcure and
" perplexed, that it becomes almoſt impoſſi-
" ble to make out with it any ſenſe at all.
" And if this be the caſe, ſhall we not be
" ſolicitous to obtain a remedy for ſuch
" glaring imperfections? Shall we content
" ourſelves with ſaying, that neither the
" errors which have crept into the original
" text, nor thoſe which deform the tranſla-
" tion, have fallen upon any eſſential points
" either of doctrine or morals; and therefore
" there is no great damage to be apprehended
" from their continuance? The premiſſes
" may be true; but are we equally ſure with
" reſpect to the concluſion? Can we with
" certainty foreſee all the miſchief that may
" poſſibly and eventually reſult from an
" error, of what kind ſoever, wilfully re-
" tained in a book of ſuch high and uni-
" verſal

" verſal importance ? Are we not taught to
" believe, that all and every part of ſcripture
" is given by inſpiration of God, and is,
" according to the intention of the Donor,
" profitable for doctrine, for reproof, for
" correction, for inſtruction in righteouſneſs ?
" 2 Tim. iii. 16. But can any ſcripture be
" profitable, except it be underſtood ? And
" if not rightly underſtood, may not the
" perverſion of it be proportionably danger-
" ous ? Or is it nothing to deprive the
" people of that edification, which they
" might have received, had a fair and juſt
" expoſition been ſubſtituted inſtead of a
" falſe one ? Do we not know the advan-
" tage that is commonly taken by the ene-
" mies of revelation, of triumphing in ob-
" jections plauſibly raiſed againſt the divine
" word upon the baſis of an unſound text
" or wrong tranſlation ? And though theſe
" objections have been refuted over and over
" again by the moſt ſolid argumentation of
" private Religioniſts, do they not ſtill con-

" tinue

" tinue to ring them in the ears of the vulgar
" and unlearned chriſtian, as if they were
" owned and admitted to be unanſwerable?
" So that it ſeems requiſite for the honour of
" God and his true religion, that theſe
" ſtumbling blocks ſhould be removed out of
" the way as ſoon as poſſible by a ſolemn
" and public diſavowal.——It may be ſaid
" perhaps, that the minds of men ought not
" to be unſettled in religious matters; and
" that no one can tell what popular clamors
" and diſcontents the propoſed ſtep may
" occaſion. To this it may be be replied
" that, as no innovation in religion is intend-
" ed, not any the leaſt alteration in the
" grounds of our faith or practice, no one's
" rights of any kind invaded, nor any en-
" croachment made on the ſpiritual liberty of
" a ſingle member of the community; what
" pretence can there be for uneaſineſs or
" diſcontent? The Clergy, it may be pre-
" ſumed, from a conviction of its rectitude,
" are already ſufficiently diſpoſed to approve
" and

" and favour the undertaking. Nor will the
" more enlightened part of the laity be leſs
" ready to diſcern its propriety and ſalutary
" tendency. And even the loweſt of the
" people, the moſt apt to ſtartle at a depar-
" ture from long eſtabliſhed uſages, will, if
" the change be not greater than what is
" neceſſary, either ſcarcely perceive it at all,
" or ſo far as they do, will perceive it is
" made for the better; that by the alteration
" of a few words they are enabled to ſee
" clearly what they could not before under-
" ſtand, and are relieved from ſome difficul-
" ties, which could not fail to perplex and
" confound the weakneſs of their under-
" ſtandings. They will naturally, I mean
" the conſcientious and conſiderate part of
" them, inquire of their ſpiritual guides, or
" of thoſe upon whoſe judgments they are
" uſed to depend; and will by them be
" informed that nothing has been done but
" upon the moſt juſt and reaſonable grounds:
" they will therefore not only be quiet and
" ſatisfied, but thankful to their ſuperiors

" for

" for having ſhewn ſo laudable a concern for
" their better edification. As for the
" thoughtleſs and inconſiderate, they will
" probably give themſelves no further trouble
" about the matter, than, as the manner of
" ſuch men is, to applaud or condemn,
" without knowledge, and without ſigni-
" ficance. Such we may reaſonably preſume
" will be the diſpoſition of men's minds in
" the general upon the concluſion of this
" weighty affair. Nor can it be ſaid that
" this is arguing upon ſpeculation only.
" The experiment has been already repeatedly
" made; new verſions have been ſucceſſively
" introduced with the ſanction of royal
" authority many times ſince the æra of the
" Reformation; and the event has been
" known to have turned out exactly ſuch as
" has been deſcribed. Why then ſhould the
" preſent generation be ſuppoſed to be more
" ſuperſtitious and bigoted than thoſe who
" have gone before them, or more likely to
" break out into diſturbances and ferments,
" upon the offer of what is ſo apparently for
" their

"their good? Since then we have advan-
"tages which our forefathers were not
"poſſeſſed of, nay, of which it does not
"appear they had any conception; why
"ſhould we not do for ourſelves and our
"poſterity, what they would undoubtedly
"have done for us, had they been found
"in like circumſtances as we are? Let
"the work of purifying and reforming what
"is amiſs in the preſent edtition of our
"Bible be fairly and honeſtly ſet about, and
"with that moderation and ſoberneſs of
"mind which the gravity of the ſubject
"requires; and I doubt not but we may
"ſafely diſregard the ſuggeſtions of a nar-
"row and timid policy; ſuch as, if attended
"to, would equally on all occaſions, by
"raiſing imaginary fears and unreaſonable
"alarms, diſcountenance and obſtruct the
"wiſeſt and moſt ſalutary improvements
"that can poſſibly be deviſed."

Prelim. diſc. to Dr. Blayney's Jeremiah. *p.* ix, x, xi, xii, xiii. *4to. Oxford.* 1784.

XXVII. "That

XXVII. " That a new tranſlation of the " bible, particularly of the Old Teſtament, " is ſtill wanted, I ſhall aſſume as a poſition " generally agreed upon."

Dr. Geddes's Proſpectus of a new tranſlation of the Holy Bible. 4to. Glaſgow. 1786. p. 2.

" The higheſt eulogiums have been made " on the tranſlation of James 1ſt both by " our own writers and by foreigners; and " indeed if accuracy, fidelity, and the ſtricteſt " attention to the letter of the text, be ſuppoſed " to conſtitute the qualities of an excellent " verſion, this of all verſions muſt, in ge- " neral, be accounted the moſt excellent. " Every ſentence, every word, every ſyllable, " every letter and point ſeem to have been " weighed with the niceſt exactitude, and " expreſſed, either in the text or margin, " with the greateſt preciſion. Pagninus " himſelf is hardly more literal; and it was " well remarked by Robertſon, above a

" hundred

" hundred years ago, that it may ſerve for
" a lexicon of the Hebrew language, as well
" as for a tranſlation.

" It is however, confeſſedly, not without
" its faults. Beſides thoſe that are common
" to it with every verſion of that age, ariſing
" from faulty originals and Maſoretic pre-
" poſſeſſions, its own intrinſic and pecu-
" liar blemiſhes appear to be the following:

" Firſt, from a ſuperſtitious attention to
" render the Hebrew and Greek into literal
" Engliſh, its authors adopted modes of ex-
" preſſion which are abhorrent from the
" Engliſh idiom; and perhaps from that of
" all other modern tongues. Our ears,
" indeed, are now accuſtomed to this phraſe-
" ology; and the language is become fami-
" liar to us, by being the language of the
" national religion: but a proof that many
" of thoſe expreſſions are neither natural
" nor analogous is, that they have never yet
" been

" been able to force their way into common " uſage, even in converſation; and he, who " ſhould employ them, would be ſuppoſed " to jeer at ſcripture, or to affect the " language of fanaticiſm. In ſhort, what " Selden ſaid of it is ſtrictly true:" ' It is ' rather tranſlated into Engliſh words, than ' into Engliſh phraſe.' " From the ſame " cauſes, it is in many places obſcure and " ambiguous, where a ſmall variation in the " arrangement of the words would have made " it clear and unequivocal.

" Secondly, there is a manifeſt want of " uniformity * in the mode of tranſlating.

" * Dr. Miles Smith, who wrote the preface, ſeems to " have been ſenſible of this, when he apologizes, in a " certain manner, for a want of" ' Identity of phraſing.' " This difference is obſervable, not only in the different " portions of ſcripture aſſigned to the different claſſes, " but often in the ſame portion, not ſeldom in the ſame " book, and ſometimes even in the ſame chapter and ſame " verſe."

" This

" This was indeed unavoidable. The dif-
" ferent parts of the bible were assigned to
" so many different persons, or at least to so
" many different *Quorums* : and although the
" whole was ultimately committed to the
" revisal of six persons assembled for the
" purpose, it does not appear that they made
" any great change in its first texture.
" When we consider that they were only
" nine months about this revision, we cannot
" well look for a rigorous examination of
" the fidelity of the version ; much less, for
" a reduction of its stile to the * same
" colour and complexion. The books called
" *Apocrypha* are, in general, I think, better
" translated than the rest of the bible : for
" which one reason may be, that the trans-
" lators of them were not cramped by the
" fetters of the Masora.

" * It was again revised by Bishop Bilson and Dr.
" Smith : but what they did, or how long they were em-
" ployed in the revisal, I have not been able to learn."

" Thirdly :

" Thirdly: King James's tranſlators miſ-
" took the true meaning of a great many
" words and ſentences by depending too
" much on modern lexicons, and by paying
" too little attention to the ancient verſions.
" Many of thoſe miſtranſlations have been
" noted and rectified by different commenta-
" tors; but many ſtill remain unnoticed,
" and ſeem to cry for amendment.

" Fourthly: in compliance with a novel
" opinion, that not a word nor particle ſhould
" be in a vernacular verſion, that has not ano-
" ther word and particle, exactly correſpond-
" ing with it, in the Hebrew; and at the
" ſame time to prevent an obſcurity, which
" would be the neceſſary conſequence of that
" mode of tranſlating; perhaps alſo to ob-
" viate the reproaches of want of fidelity,
" that had been thrown againſt the Biſhop's
" bible both by the Catholics and the Pro-
" teſtants, they encumbered their verſion
" with a load of uſeleſs Italics; often with-
" out the leaſt neceſſity, and almoſt always

" to

" to the detriment of the text. In fact, " either the words in Italics are virtually " implied in the Hebrew, or they are not. " In the former caſe, they are a real part of " the text, and ſhould be printed in the ſame " character : in the latter, they are generally " ill aſſorted and clumſy Ekes, that may well " be ſpared ; and which often disfigure the " narration under pretence of * correcting " it.

" Fifthly : King James's tranſlators, like " all other tranſlators of their day, were too " much guided by theological ſyſtem ; and " ſeem, on ſome occaſions, to have allowed " their religious prejudices to have gotten the " better of their judgement. To point out ex- " amples would be an invidious taſk : but it is " extremely proper that every tranſlator ſhould

" * Since writing the above, I am happy to find that " the late Archbiſhop Secker was of the ſame opinion. " In his valuable manuſcript notes on the bible,—he has " daſhed over many thouſands of Italics, in the copy of " the Engliſh bible he uſed ; and hardly ever without ſome " improvement to the paſſage."

" have

" have them conſtantly in view, as ſo many
" cautionary mementos to himſelf.

" In fine: through the conſtant fluctua-
" tion and progreſs of living languages,
" there are many words and phraſes, in the
" vulgar verſion, now become obſolete; a
" ſpecimen of which may be ſeen in Pil-
" kington's judicious remarks, publiſhed
" at Cambridge in 1759.* The conſtructi-
" on too is frequently leſs grammatical than

" * There is in the Critical Review, vol. xviii. p. 101.
" a liſt of words and phraſes, which the authors deemed
" obſolete or improper; ſome of which, however, are ſtill
" uſed by good writers. As for the long catalogue of
" words in Purver's appendix, there are at leaſt two thirds
" of them not only not obſolete, but often more proper
" than thoſe he would ſubſtitute in their place. Indeed,
" we ought not eaſily to reject a term, becauſe it is not,
" perhaps, of the firſt faſhion; eſpecially if it be expreſſive,
" euphonic, and ſufficiently removed from vulgarity.
" The nomenclature of our language is not yet ſo very
" copious, as to need to be diminiſhed."

" the

" the preſent ſtate of our language ſeems to
" require; and the arrangement of the words
" and ſentences is often ſuch as produces
" obſcurity or ambiguity."

Ib. p. 92—96.

XXVIII. " During the long extent of
" years (almoſt two whole centuries) ſince
" our laſt tranſlation was made, many im-
" perfections and errors in it have been diſ-
" covered by learned men. And ſeveral
" paſſages have been lately pointed out, in
" which the older Engliſh tranſlations had
" better expreſſed the ſenſe of the Originals,
" both in the Old and in the New Teſta-
" ment. But, notwithſtanding theſe ble-
" miſhes, and even miſtakes, and though it
" is certain that great improvements might
" be now made in tranſlating the whole bible,
" becauſe the Hebrew and Greek languages
" have been much cultivated, and far better
" underſtood, ſince the year 1600; yet we
" ſhall then only ſee the great *expediency*,

" or rather the *neceſſity*, of a more exact
" Engliſh bible, when we reflect that the
" Hebrew text itſelf is now found to be
" wrong in many inſtances, ſome of which
" are of conſiderable conſequence."

Kennicott's Remarks, &c. 8vo. 1787.
p. 6.

XXIX. " Need I, in ſo late and ſo en-
" lightened an age, ſubjoin an apology for
" the deſign itſelf, of giving a new tranſlation
" of any part of ſcripture? Yet there are
" ſome knowing and ingenious men, who
" ſeem to be alarmed at the mention of
" tranſlation, as if ſuch an attempt would
" ſap the very foundations of the Chriſtian
" edifice, and put the faith of the people in
" the moſt imminent danger of being buried
" in its ruins. This is no new apprehenſion.
" The ſame alarm was taken ſo early as the
" fourth century, when Jerom was employed
" in preparing a new tranſlation of the bible
" into

" into Latin ; or, at leaſt, in making ſuch
" alterations and corrections in the old Italic,
" as the original and the beſt Latin MSS.
" ſhould appear to warrant. The people
" in general exclaimed ; and even the learned
" were far from applauding an attempt
" which, in their judgment, was ſo bold and
" ſo dangerous.——That interpreter, how-
" ever, perſevered, in ſpite of the greateſt
" diſcouragements, the diſſuaſion of friends,
" the invectives of enemies, and the unfa-
" vourable impreſſions which by their means
" were made upon the people. The verſion
" was made and publiſhed ; and thoſe hideous
" bugbears of fatal conſequences, which had
" been ſo much deſcanted on, were no more
" heard of. The verſion—advanced in re-
" putation every day. The people very ſoon,
" and very generally, diſcovered that, along
" with all the ſimplicity they could deſire,
" it was in every reſpect more intelligible,
" and conſequently both more inſtructive and
" more agreeable, than the old."

*Campbell. Pref. to the Four Goſpels tranſ-
lated &c. p.* xxiii. xxiv. *4to.* 1789.

" How dismal were the apprehensions
" which were entertained immediately after
" the Reformation, on account of the many
" translations of the scriptures which came
" quick in succession, one after another?
" Have men's fears been justified by the
" effect? Quite the reverse. Nothing will
" be found to have conduced more to subvert
" the dominion of the metaphysical theology
" of the schoolmen,——than the critical
" study of the sacred scriptures, to which
" modern translators have not a little contri-
" buted. Nothing has gone further to
" satisfy reasonable men that, in many of
" the profound disputes of theologians, reve-
" lation could not, with justice, be accused
" of giving countenance to either side."

Ib. p. xxvi.

" It has been said, that the introduction
" of different translations tends to unsettle
" men in their principles, particularly with
" regard to the authority of sacred writ,
" which,

" which, they ſay, is made to ſpeak ſo variouſly
" in theſe productions. For my part, I have
" not diſcovered that this is, in any degree,
" the effect. The agreement of all the
" tranſlations, as to the meaning, in every
" thing of principal conſequence, makes
" their differences, when properly conſidered,
" appear as nothing. They are but like the
" inconſiderable variations in expreſſions
" which different witneſſes, though all per-
" fectly unexceptionable, employ in relating
" the ſame fact. They rather confirm men's
" faith in ſcripture; as they ſhew, in the
" ſtrongeſt light, that all the various ways
" which men of diſcordant ſentiments have
" deviſed, of rendering its words, have made
" no material alteration, either on the narra-
" tive itſelf, or on the divine inſtructions
" contained in it. People are at no loſs to
" diſcover, that the difference among inter-
" preters lies chiefly in this, that one renders
" the account of things, which that book
" exhibits, more intelligible, more perſpicu-
" ous, or even more affecting, than another.

" Theſe

" Theſe differences are, I acknowledge, of " great moment to readers; they are ſuch " as may ſhew one verſion to be greatly " ſuperior to another in point of uſe."

Ib. p. xxvii.

" Is there not, even in ſome who are the " friends of truth, and the friends of free- " dom, who, in religion, as in other matters, " would give ſcope to inquiry and communi- " cation, a ſort of jealouſy on the article of " tranſlation, which makes them leſs equita- " ble, leſs candid, judges in regard to it, " than in regard to any other matter which " comes under their diſcuſſion? They are " jealous for the honour of the common " verſion; and, though they are far from " aſcribing any ſupernatural power to the " tranſlators, they are afraid of the detection " of any error which might make that " verſion ſink in the opinion of the people." ' This, they ſay, could not be productive of ' a good effect, either on the faith of the

' nation,

'nation, or on their practice; for, as the 'people cannot be ſuppoſed nice in dif- 'tinguiſhing, their bible and their religion 'are to them the ſame thing. By diſcrediting 'the one, you injure the other; and, by 'introducing queſtions about the proper 'rendering of a particular paſſage, you 'weaken the effect of the whole.' "As "there is ſome plauſibility in this method of "arguing, I beg leave to offer a few more "thoughts on the ſubject.

"In every queſtion relating to fact, where "experience may be had, our ſafeſt recourſe "is to experience. Since the beginning of "the ſixteenth century, many Latin tranſla- "tions of the bible, of very different characters, "have been publiſhed. Can we juſtly ſay "that, by means of theſe, the authority "of ſcripture, among thoſe who do not "underſtand the original, but are readers of "thoſe verſions, has been weakened, and "ſcepticiſm has been promoted? I do not "think that, with any ſhadow of reaſon, "this can be aſſerted. If people will but

"reflect

" reflect, they will ſoon be ſenſible, that it
" is not among the readers of ſcripture,
" either in the original or in tranſlations,
" that thoſe evils abound."

Ib. p. xxxiii. xxxiv.

" —Have the attempts which have been
" made in this iſland, I may almoſt ſay,
" ſince the days of Wicliff, to tranſlate
" the ſcriptures into Engliſh, ever been
" found to leſſen their authority? I have not
" heard this affirmed by any body. Yet
" every new verſion altered, and pretended
" to correct, many things in thoſe which
" had preceded. But whatever may be the
" private judgment of individuals concerning
" the comparative merit of the different
" tranſlations, we cannot diſcover any traces
" of evidence, that their number did, in the
" ſmalleſt degree, derogate from the venera-
" tion for holy writ generally entertained by
" the people."

Ib. p. xxxv.

" Now,

" Now, to take the matter in another
" view, the cauſe aſſigned is nowiſe adequate
" to the effect. If the different ways of
" rendering one paſſage may make the un-
" learned doubtful with regard to the mean-
" ing of that paſſage; the perfect harmony
" of the different interpreters, as far as
" regards the ſenſe, in many more paſſages,
" nay, I may juſtly ſay, in every thing that can
" be conſidered as eſſential in the hiſtory and
" doctrine, ſerves as the ſtrongeſt confirma-
" tion of theſe in particular. The different
" tranſlators are like ſo many different touch-
" ſtones."

Ib. p. xxxvi.

" That one verſion expreſſes the ſenti-
" ment more intelligibly, more perſpicuouſly,
" or more emphatically than another, will
" indeed occaſion its being read with more
" pleaſure, and even more profit; but it
" will never, on that account, be conſidered
" by any as giving a contradictory teſtimony.

" Yet

" Yet it is ſuch oppoſition of evidence that " is the only circumſtance which can affect " the veracity of holy writ, and conſequently " the credit given to it by the people. And " ſurely whatever can, on the contrary, be " rendered conducive to the emolument of " the reader, cannot be prejudicial to the " cauſe of religion, or diſreſpectful to the " word of God, which does not conſiſt in " the words of any tranſlation, but in the " dictates of the divine ſpirit."

Ib. p. xxxvii.

" In regard to the common tranſlation, " though not entirely exempted from the influ- " ence of party and example,—it is upon the " whole one of the beſt of thoſe compoſed ſo " ſoon after the Reformation.—But ſince that " time, it muſt be owned, things are greatly " altered in the church.——The reign of " ſcholaſtic ſophiſtry and altercation is pretty " well over. Now when to this reflection " we add a proper attention to the great

 " acquiſitions

" acquiſitions in literature which have of
" late been made, in reſpect not only of
" languages, but alſo of antiquities and
" criticiſm, it cannot be thought derogatory
" from the merit and abilities of thoſe
" worthy men who formerly beſtowed their
" time and labour on that important work,
" to ſuppoſe that many miſtakes, which
" were then inevitable, we are now in a
" condition to correct."

Ib. vol. 1. 568.

" It deſerves further to be remarked that,
" from the changes incident to all languages,
" it ſometimes happens that words, which
" expreſſed the true ſenſe at the time when
" a tranſlation was made, come afterwards
" to expreſs a different ſenſe; in conſequence
" whereof, tho' thoſe terms were once a proper
" verſion of the words in the original, they are
" not ſo after ſuch an alteration, having
" acquired a meaning different from that
" which they had formerly. In this caſe,

" it

" it cannot be doubted that, in a new tranſ-
" lation, ſuch terms ought to be changed.

" The number of changes whereby living
" language is affected in particular periods,
" is not always in proportion to the extent
" of time. It depends on the ſtage of ad-
" vancement in which the language happens
" to be during the period, more than on the
" length of that period.——It is not merely
" the number of writings in any language,
" but it is rather their merit and eminence,
" which confers ſtability on its words,
" phraſes, and idioms."

Ib. p. 570, 571, 572.

XXX. " Though I have enlarged much
" more upon the ambiguities in our verſion,
" than upon any other defects, yet ſtill there are
" numberleſs inſtances which I have omitted
" mentioning on that head; and I deſire it
" may be underſtood that I do not take upon
" me to enter into a full examination of
" our

" our verſion, but merely to point out
" the principal faults with reſpect to the
" language."

Dr. Symonds's Preface to Obſervations on the expediency of reviſing the preſent Engliſh verſion of the four Goſpels, and of the Acts of the Apoſtles. 4to. Cambridge. 1789. p. ii. iii.

" Whoever examines our verſion in pre-
" ſent uſe with the leaſt degree of attention,
" will find that it is ambiguous and incor-
" rect; even in matters of the higheſt im-
" portance.

" There are ſome writers who fairly ac-
" knowledge theſe miſtakes and imperfecti-
" ons; but ſtrenuouſly maintain, that to
" new-model or to reviſe our verſion would
" be a raſh and dangerous experiment; as it
" might unhinge the minds of weak
" Chriſtians, and diſturb the public quiet.
" Theſe arguments, which are the reſult of
" timidity

" timidity rather than of prudence, have
" been adopted in all ages, and in all coun-
" tries; and have been the perpetual ob-
" ſtacles to improvement in ſeveral parts of
" Europe. But is error ſo valuable an in-
" heritance, that it ought never to be relin-
" quiſhed? Can it be ſanctified by the plea
" of a long preſcription? Experience
" teaches us, that miſtakes in religion are of
" all others the moſt pernicious: not only
" becauſe they affect us in the moſt im-
" portant concerns, but as they are the moſt
" difficult to be corrected; and it might
" almoſt be queſtioned, whether it would
" not be ſafer to take the bible out of the
" hands of the common people than to
" expoſe them to the danger of drawing falſe
" concluſions from erroneous tranſlations;
" for it is doubtleſs much worſe to be miſled,
" than to be ignorant. In regard to the
" argument founded on the apprehenſions of
" alarming the public, how ſpecious ſoever
" it may appear to ſuperficial readers, yet it

" cannot

" cannot have any real weight with thoſe who
" examine and judge for themſelves. We
" ought to form our opinions of future
" events, by the practice of paſt ages. This
" is the chief benefit to be derived from
" hiſtory. Now if we caſt our eye upon the
" period when the preſent verſion was made,
" we ſhall find that the maſs of the people
" were not agitated by thoſe imaginary
" terrors, which are conjured up in our
" days; their curioſity was excited, and
" their impatience prompted them to break
" out into cenſures: not on account of the
" impropriety of the plan, but of the dila-
" tory conduct of the Tranſlators; from
" whoſe pedantic and uncouth preface we
" may gather likewiſe, that the clamours
" raiſed againſt them were chiefly the effects
" of party zeal, which is now in a great
" meaſure ſubſided in this country. But
" what may ſerve to put this matter beyond all
" doubt is, that the preſent verſion appears
" to have made its way without the interpo-
" ſition of any authority whatſoever: for it

" is

" is not eaſy to diſcover any traces of a pro-
" clamation, canon, or ſtatute, publiſhed
" on purpoſe to enforce the uſe of it.

" There are other writers who warmly
" contend, that our verſion is ſufficiently
" clear and obvious in all things neceſſary to
" be believed and practiſed; and that there-
" fore to alter it in the leaſt degree would be
" a daring and miſchievous innovation. On
" this point I will freely join iſſue with
" them; and reſt the merits of the caſe upon
" a ſingle argument. Hath not the miſre-
" preſentation of *one word* driven thouſands
" of wellmeaning Chriſtians from the
" Holy Communion? For the truth of this
" melancholy aſſertion we may ſafely appeal
" to the maſters of families, and to ſuch as
" are concerned in parochial cures."

Dr. Symonds. p. 2, 3, 4.

" It

" It will be proper to enquire into the
" grounds of an opinion which paſſes among
" ſome perſons for an undoubted truth;
" namely, that the Vulgar tranſlation of
" the bible is the beſt ſtandard of the
" Engliſh language.——To be *one* of the
" ſtandards, and to be the *beſt* ſtandard
" of it, are two things which are ex-
" tremely different. Though the plain and
" ſimple turn of expreſſion, which reſult
" from the choice of old Engliſh words,
" will intitle our verſion to the former ap-
" pellation, yet many other circumſtances
" muſt be united to confirm its claim to the
" latter. It will be requiſite therefore to
" ſubmit to examination a few more queſtions
" upon this head. Are the words and
" phraſes, employed by our Tranſlators,
" generally placed in their proper order?
" Are they ſo arranged, as to preclude all
" obſcurity and ambiguity? Do we always
" find the Antecedent, to which the Re-
" latives refer? Hath a right attention been

" paid to the Modes and Times of Verbs ? " And is there a due propriety obſerved in " the uſe of Particles, upon which the clear- " neſs of a ſentence chiefly depends ? I ſcarcely " think that any one will venture to anſwer " in the affirmative : but unleſs theſe rules, " or the greater part of them, be complied " with, I cannot poſſibly ſee how our Verſion " of the Bible, or any other compoſition, " can lay claim to be called the *beſt* ſtandard " of a language."

Ib. p. 6, 7, 8.

" The ambiguities in our verſion are very " numerous ; and ſometimes too groſs to " be defended."

Ib. p. 11.

" The more frequently I reflect upon the " important truths of Chriſtianity, the more " ardently I wiſh to ſee our verſion reviſed " by proper authority ; not according to the

" caprice

" caprice of licentious interpreters, but ex-
" preſſing the genuine ſenſe of the ſacred
" writings; not embelliſhed with the falſe
" colouring of rhetoric, but, like the
" Original itſelf, ſimple and unadorned:
" in fine, correct enough to ſatisfy the
" learned and the polite; yet plain
" enough to convince the loweſt orders of
" mankind."

Ib. p. 178.

XXXI. " After all the improvements in
" critical knowledge, and all the varieties
" diſcovered in the MSS. of the original
" text of ſcripture, and in the ancient
" verſions, I am glad to ſee incomparably
" the ableſt critic of the age contending
" ſtrenuouſly for the general excellence of
" our preſent authoriſed tranſlation; and
" recommending at the utmoſt cautious cor-
" rections of particular paſſages. The
" prudence and judgment of this venerable

" Prelate furniſh an admirable leſſon to the
" forwardneſs of young proficients in divi-
" nity."

The charge of Dr. Lewis Bagot, Biſhop of Norwich, at his primary viſitation. P. 33. From a letter to his Lordſhip. Printed, London. 1789. p. 3.

XXXII. " What corruptions are crept
" into various parts of the Divine Book,
" the reſearches of the learned make daily
" appear: and theſe ſame corruptions, by
" inattention, are obtaining every day autho-
" rity, and will be infinitely more difficult
" to be removed. What ſtronger inſtance
" can be brought in proof, than that famous
" text, 1 John v. 7, 8, ſo much and eagerly
" contended for?"

Hints &c. By a Layman. London. ed. 4th. White. 1790. p. 53.

XXXIII. " I will

XXXIII. " I will venture to affirm (and " I affirm with full conviction) that James's " tranſlators have leſs merit than any of " their predeceſſors; and that the verſion " of Tindall, reviſed by Coverdale, is a " juſter repreſentation of the original (ſuch " as he had it) than our preſent Vulgar " Verſion. The truth is—and why ſhould not " the truth be ſpoken? ὀρθὸν γὰρ ἡ ἀλήθεια " ἀεὶ—that James's tranſlators did little more " than copy the Geneva * verſion; which " was little more than a tranſcript from the " reviſed French; which was chiefly bor- " rowed from Pagninus. If any one doubt of

" * The principal difference conſiſts in a more ſcru- " pulous adheſion to the letter of the original, and in the " inſertion of a multitude of Italics to ſupply its apparent " deficiency; although the greater part of theſe ſupple- " ments are virtually contained in the Hebrew. On the " whole, I make no heſitation to declare, that I think the " Geneva verſion, in general, the better of the two."

" this,

" this, let him compare all thoſe verſions
" with as much pains and patience as I
" have done; and then let him contra-
" dict me."

Dr. Geddes's general anſwer to queries &c.
4to. London. 1790. p. 4.

XXXIV. " With reſpect to our received
" tranſlation, it is, eſpecially in point of
" ſimplicity, worthy of the higheſt commen-
" dation: but the authors of it, at ſo early
" a period after the revival of letters, had
" acquired a leſs competent knowledge of the
" original language, than many ſince their
" times have been able to attain. It were a
" moſt injurious imagination to ſuppoſe, that
" the joint exertions of ſo many ſcholars,
" for ſuch a length of time, have not been
" able to diſcover many things unknown to
" their predeceſſors. Accordingly, ſome
" miſtakes of the groſſeſt kind deform the
" common verſion of the ſcriptures: a mul-
" titude

" titude of elegancies, depending on a more
" nice and accurate perception of the Greek
" and oriental phraſeology, eſcaped the
" notice of thoſe who firſt engaged in this
" work."

Wakefield's tranſlation of the N. T. 1791.
Pref. v.

" A reviſal [of our preſent tranſlation of
" the bible] upon a plan ſomewhat ſimilar,
" conducted under proper authority, and un-
" der due reſtriction, by men of acknow-
" ledged erudition, and with abilities every
" way competent to ſuch an undertaking,
" could hardly fail of being generally approved.
" But if it ſhould be thought, by men of
" judgment and learning, that ſerious incon-
" veniences might at preſent ariſe even from
" ſuch a temperate reviſal as this, there
" could at leaſt be no objection to a new edi-
" tion of the preſent tranſlation, with ſuch
" emendations as are here propoſed, ſubjoin-
" ed

" ed in ſhort notes, or marginal readings.
" And this might afterwards perhaps gradu-
" ally lead the way to an inſertion of them
" in the text, if on due conſideration they
" ſhould be judged of ſufficient importance
" to be ſo adopted.

" The number of alterations which might
" be neceſſary, tho' conſiderable when taken
" collectively, yet being diſperſed through
" the whole bible, would ſcarcely be obſerved
" by the ordinary reader; neither are they of
" ſuch a nature as in the leaſt to endanger ei-
" ther his faith or his principles: while, on
" the other hand, the ſcholar would feel
" a very ſenſible ſatisfaction at ſeeing
" errors corrected, obſcurities illuſtrated,
" contradictions removed, obſolete ex-
" preſſions modernized, and a correctneſs
" and conſiſtency given to the whole,
" which would not only be peculi-
" arly pleaſing to the friends of Revelation,
" but might be the means of recommending

" to

" to the more ſerious notice and attention of
" the Philoſopher that ſacred volume which he
" is but too apt to treat with the moſt unme-
" rited neglect and contempt, merely on ac-
" count of thoſe very errors in the tranſlation,
" which it is the object of this propoſal to
" rectify."

A ſhort ſpecimen for an improvement in ſome parts of the preſent tranſlation of the Old Teſtament. By Richard Ormerod, M. A. &c. *London. Rivington.* 1792.

The authors to whom I have referred are, in ſome places, inconſiſtent with each other; and in ſome places they advance poſitions contrary to my own ſentiments: but I have quoted writers of different characters and denominations largely and impartially. They will greatly aſſiſt the reader in ſettling his judgement on that intereſting ſubject, the expediency of an improved biblical

biblical verſion. They furniſh many ſolid arguments in ſupport of ſuch a meaſure: and they place the chief objections to it in various and ſtrong points of view. Theſe objections they examine as diligently, as they repreſent them faithfully: and, as far as I can diſcern, they diveſt them of their falſe glare, and deſtroy their force. But I go on to ſtate and ſolve objections particularly and methodically.

CHAP.

CHAP. III.

Objections to an improved verſion of the bible conſidered.

THE preſent age has ſeen a literary phenomenon of a curious nature; a * Prieſt of the Romiſh church, reſident in England, tranſlating the ſcriptures into our native tongue, and publicly maintaining againſt

* The Rev. Alexander Geddes. L. L. D.

two

* two Proteſtants the great utility of a new Engliſh tranſlation, in preference to that made a hundred and eighty years ago. As the ſubject of this debate cannot but deeply intereſt every lover of the ſacred writings, I ſhall examine all the objections to ſuch an undertaking which I have been able to collect, and ſtate the principal reaſons in ſupport of it.

Objection I.

"A new tranſlation of the bible is † "quite unneceſſary."

That our Engliſh tranſlation of the ſcriptures, or indeed that any tranſlation of them

* The Rev. Dr. Viceſimus Knox, whom Dr. Geddes calls an ingenious and amiable writer: and the Author of the monthly review for January 1787, whom Dr. Geddes calls a writer of no common abilities.

† Knox's eſſays moral and literary. N. xlix.

extant,

extant, " contains all things neceſſary to " ſalvation," is a truth which no member of any Proteſtant church will controvert. But, in common language, a meaſure is ſaid to be neceſſary when it is highly expedient. Now let any competent ſcholar ſtudy the bible in the original tongues; and then pronounce whether our authorized verſion is not capable of amendment and improvement in numberleſs places, many of which muſt be conſidered as very important. At the ſame time, the fundamental articles of faith, and the leading rules of practice, ſo pervade the bible, that various paſſages in which they occur either remain uncorrupt, or can be eaſily reſtored to integrity by rules of criticiſm in which all acquieſce. Whence we ſee how wiſely God has given the ſcriptures their preſent form: whereas if his revealed will had been delivered in the way of rigorous method and ſyſtem, like ſome treatiſes on natural religion, truths of the greateſt moment might have occurred in a ſingle paſſage liable to corruption or perverſion.

King

King James's tranſlators ſtate and obviate this objection in their preface.

" Many—aſk what may be the reaſon, " what the neceſſity, of the employment.

" We will anſwer them—briefly—with " St. Jerom. Damnamus veteres? Minime: " ſed, poſt priorum ſtudia, in domo Domini " quod poſſumus laboramus.

" So far from condemning any of their " labours that have travailed before us in this " kind,—we acknowledge them to have been " raiſed up of God for the building and " furniſhing of his church; and that they " deſerve to be had of us, and of poſterity, " in everlaſting remembrance.——Bleſſed be " they, and moſt honoured be their name, " that break the ice, and give the firſt onſet " upon that which helpeth forward to the " ſaving of ſouls.——Yet for all that, as " nothing is begun and perfected at the ſame

" time,

" time, and the latter thoughts are thought
" to be wiſer; ſo, if we, building upon
" their foundation that went before us, and
" being holpen by their labours, do endea-
" vour to make that better which they left
" ſo good, no man, we are ſure, hath cauſe
" to mislike us; they, we perſuade ourſelves,
" if they were alive, would thank us. How
" many books of profane learning have
" been gone over again and again by the
" ſame tranſlators or by others? Now if this
" coſt may be beſtowed upon the gourd,—
" what may we beſtow, nay, what ought we
" not to beſtow, upon the vine?—For by this
" means it cometh to paſs that whatſoever
" is ſound already,—the ſame will ſhine as
" gold more brightly for being rubbed and
" poliſhed; alſo if any thing be halting, or
" ſuperfluous, or not ſo agreeable to the
" original, the ſame may be corrected, and
" the truth ſet in place.

" We never thought from the beginning
" that we ſhould need to make a new tranſla-
" tion, nor yet to make of a bad one a good
" one;

" one; but to make a good one better, or
" out of many good ones one principal good
" one, not juſtly to be excepted againſt:
" that hath been our endeavour, that our
" mark."

An anonymous * writer, juſtly entitled to the attention of the Public, takes notice of this objection in the following manner: " If
" every part of ſcripture be intended to an-
" ſwer ſome important purpoſe, (as certainly
" it is, or it would not have been given to
" us,) every part ought to be put into the
" hands of Chriſtians as free as poſſible from
" obſcurity and error. Who can ſay what
" conſequences may reſult from even ſmall
" miſtakes? But ſome—are ſo conſiderable
" as to deprive Chriſtianity of much ſolid
" evidence, and furniſh the Sceptic with
" his moſt formidable weapons. It is true
" that our preſent verſion appears to contain

* Reaſons for reviſing by authority our preſent verſion &c. Cambridge. 1788. p. 47.

" every

" every thing neceſſary to ſalvation: but if
" this is a ſufficient reaſon for not correcting
" thoſe faulty paſſages which can be cor-
" rected, it would be a ſufficient reaſon for
" throwing them out of it altogether.——
" But as our heavenly Father has been pleaſed
" to favour his creatures with additional
" light, ill does it become man—to permit
" any of this light to be obſcured, or pre-
" tend that it is not wanted."

But the Reviewer aſks " the moſt zealous
" advocate for a new verſion, whether the
" preſent does not convey every inſtruction to
" Chriſtians of the lower ranks which they
" are capable of receiving. Is their view of
" the great outlines of religion intercepted
" or obſcured, becauſe ſome of the minuter
" touches, which their ſituation could never
" have enabled them to perceive, are copied
" with a leſs faithful pencil? Will the
" peaſant, who has already learnt from his
" bible that there is one God, the puniſher
" of the wicked, and the rewarder of the

" righteous, reap any neceſſary or uſeful " inſtruction from being told that the words " which originally recorded theſe awful " principles of religion were arranged in " metrical order? In paſſages relating to " ancient cuſtoms, of which he is neceſſarily " ignorant, will he feel the ſuperior force of " a tranſlation that marks ſuch alluſions " with greater exactneſs and propriety? In " the ſelection of correſponding idioms, by " means of which a good verſion reflects the " beauties of the original language, what " charms ſhall he be able to diſcover, who, " inheriting only a mechanical uſe of his own " tongue, is equally ignorant of univerſal " grammar, and of the peculiar force of " idiomatical * expreſſions?"

" The imperfections complained of ſeldom " affect either the faith or practice of illiterate " perſons: and in many inſtances even a " more accurate verſion would to them be " attended with equal † obſcurity."

* Review for January 1787. p. 44.

† Ib. p. 45.

But

But, in an argument of general concern, our thoughts muſt comprehend others beſides *the illiterate*, *the lower ranks*, and *the peaſant*. It is true that the tranſlators of a national bible ſhould adapt themſelves to theſe with great condeſcenſion. But they ſhould alſo extend their views to the well educated and learned; and to that large and valuable claſs of readers whoſe good ſenſe and moderate attainments place them in a middle rank between inquiſitive ſcholars and thoſe *who hold the plough and whoſe talk is of* * *bullocks*. While a tranſlation repreſents to men of deep erudition and refined taſte, and to thoſe of moderate acquirements and ordinary abilities, the curious properties of the Hebrew poetry, the ſtrict conformity of ancient writings to the cuſtoms of remote times, and metaphors or idioms correſponding to eaſtern manners and countries and to the glow of eaſtern genius, a proper exactneſs in theſe particulars will not induce obſcurity to the meaneſt reader, will not affect a ſingle point

* Ecclus. xxxviii. 25.

of doctrine or duty, but will ſerve great purpoſes on the whole, and will open a copious ſource of pleaſure, inſtruction, and conviction, to all who are capable of receiving them.

It is obſervable that when the Objector proceeds to recapitulate his argument, he introduces limitations to what he aſſerts. Now if, according to his conceſſions, the faith and practice of illiterate perſons are *ſometimes* affected by the preſent verſion, and if *in ſome inſtances* its obſcurity could be removed; religion is a matter of ſuch great concern as to demand from thoſe who watch over its intereſts that even theſe defects ſhould be rectified. It is dangerous to retain any known errors in our national verſion: they operate differently on different minds: nor is it eaſy to eſtimate their degree or effects. The opinions and conduct not only of the unlearned, but even of the learned themſelves who do not carefully examine

the

the ſcriptures, have in fact been ſtrongly influenced, in matters of acknowledged importance, by corrupt readings or miſtranſlations of a very few texts.

Objection II.

"A new tranſlation is an extremely "dangerous attempt.——Nothing would "more immediately tend to ſhake the baſis "of the eſtabliſhment.——It would be "imprudent to ſhock the minds of ſome "very devout and wellmeaning people, by "an innovation which they could not help "conſidering as an inſult on heaven. If "the leſſons were to be read in different "words from thoſe which they have heard "from their infancy, their faith might be "more endangered than from all the argu-"ments of the Deiſts.——Innovations of "this kind are of the higheſt importance; "and may be attended with the moſt violent * concuſſions."

* Knox. Ib.

"We

" We think the frequent recommendations
" of a new tranſlation of the ſcriptures the
" more alarming, as they come from perſons
" whoſe talents derive additional reſpectability
" from the purity of their intentions; and
" whoſe reputation confers authority, as
" well as ſplendour, on the higheſt ſtations
" in the church.

" The probable, not to ſay the neceſſary,
" conſequences of the meaſure are dangerous
" in the extreme. It would tend to ſhake
" the faith of thouſands, to whom it were
" impoſſible to demonſtrate the neceſſity of a
" change, or the principles on which it was
" conducted. Theſe would loſe their vene-
" ration for the old verſion, without acquir-
" ing ſufficient confidence in the new.
" They would even expect ſtill further al-
" terations in what they have hitherto re-
" ceived as the infallible oracles of heaven;
" and thus, being incapable of inquiry them-
" ſelves, and ſuſpicious of their inſtructors,
" might they be abandoned at length either

" to

" to doubts that admit of no ſolution, or to " Atheiſm which mocks conviction. Great " indeed muſt be the benefits, that can " compenſate even for the remoteſt probabi- " lity of ſuch an * evil."

This mode of objecting does not immediately affect the merits of the queſtion, by maintaining that there are not numerous and important errors in our tranſlation of the bible, and that it is incapable of admitting many emendations and much poſitive excellence; but it arraigns the prudence of introducing a corrected verſion, as a meaſure from which dangerous effects, and not ſolid advantages, will be apt to ariſe on the whole. It muſt therefore be conſidered, whether the conſequences apprehended are not exaggerated; and whether they may not be prevented in a great degree, if not entirely, by prudent ſteps preparatory to ſuch an undertaking, and by the moſt prudent manner of carrying it into execution.

* Monthly Review for January 1787. 44.

It

It is my full perſuaſion that whatever tends to the perfection of our eſtabliſhment would not *ſhake* it, but give it ſplendour, ſtrength, and ſecurity: and that a verſion of the ſcriptures, as accurate as the united learning of the preſent age could make it, would reflect the higheſt honour on our national church; and holds a diſtinguiſhed place among thoſe meaſures which would fix it on a baſis as firm as truth, virtue, and Chriſtianity. Such a work would be as natural a ſubject for the praiſe of all Proteſtant countries, as King James's bible was for the honourable teſtimony borne to it by the * Synod of Dort. To vilify or corrupt the word of God, is *an inſult on heaven*; but to beſtow intenſe thought and labour on it, that all may read it with every poſſible advantage, is to treat it with becoming attention, and with that kind of religious veneration which it demands.

* See p. 105.

It

It is a remark worth inculcating that, after Coverdale's tranſlation had received the ſanction of authority, the bibles of Matthewe, Cranmer, Taverner, Archbiſhop Parker, and James 1ſt, were all *innovations* in their day: and yet that, conſidered as different verſions, they produced no civil or eccleſiaſtical commotion, no violent agitations in the minds of men, reſembling thoſe which are now foretold. It is true that men of weak minds were cautioned againſt being offended by a diverſity of tranſlation: as we may now inſtruct uninformed readers why the authority and profitable uſe of the ſcriptures are not impaired by the choice of renderings given in the margin of our preſent bibles. But, in the * judgement both of Biſhop Coverdale and of Archbiſhop Parker, ſuch various tranſlations were rather a help than a hindrance; nay, it was aſſerted of them that they elucidated difficulties even beyond the gloſſes of commentators. And though

* P. 31. 83, 4.

Cranmer,

* Cranmer, from motives with the extent of which we are unacquainted, obtained the royal aſſent in 1539 that Lord Cromwell ſhould licenſe all impreſſions of the Engliſh bible, and aſſigned as a reaſon that conferring on the diſagreement of tranſlators might cauſe many inconveniencies; yet, when he bore entire ſway in the reign of Edward VI, we find that he promoted the reprinting of Tindall's New Teſtament, and of all the bibles which had appeared in the preceding reign. Compariſons of different tranſlations would be confined to a contracted period of time, and to a few perſons. Thus, the curious only compare the tranſlation of the pſalms in the bible with that in the liturgy: and no offence is expreſſed by any, becauſe the ſentences in the Communion Service which are read at the Offertory and after the Abſolution, the hymns called Benedictus, Magnificat, and Nunc dimittis, nay, even the Lord's prayer and the ten commandments as read in the church and taught in the

* P. 48.

catechiſm,

catechiſm, are differently rendered in the eſtabliſhed verſion and in the Book of Common Prayer. Add to this, that a tranſlation by authority ought to ſuperſede all others from its intrinſic excellence; and would of courſe ſuperſede them by the frequency, correctneſs, and cheapneſs of its editions, as King James's bible did that of Geneva, notwithſtanding the preference given to it by the Calviniſts. At the ſame time, its proper weight muſt be allowed to the following remark made by * Dr. Campbell: "Though ſome verſions "were publicly authoriſed before that of "James 1ſt, none of them had been of near "ſo long ſtanding as that which is in uſe at "preſent; and conſequently the people's "attachment to any one of them was not "near ſo much ſtrengthened by habit, as "the preſent attachment to the Engliſh bible "may be ſuppoſed to be. An alteration "therefore, in reſpect of public uſe, might "be a much more difficult taſk now than it

* Preface to the four Goſpels &c. i. xliv.

"was

"was then." But if length of time has alſo operated another way, by diſcovering many errors in the matter of our national verſion, and even by cauſing many defects in its ſtyle; who will maintain that the ſame advantage ſhall not be taken from the progreſs of knowledge in biblical criticiſm, which is uſed to advance every other ſpecies of literature, however inferior? Dr. Campbell is far from ſupporting, or inſinuating, ſuch a poſition: he makes the obſervation to ſhew the preſent difficulty of introducing another verſion, not to prove its impropriety. Now it is a happy circumſtance in favour of a corrected tranſlation, that all the prejudice for the received one which does not extend to its faults may be wiſely indulged. The general ſtyle and colour of the reviſed verſion ſhould be the ſame: and every alteration ſhould be avoided which is not in ſome reſpect an improvement. So that, when it is read in the church or in the cloſet, the venerable turn and manner which poſſeſs the

public

public ear and taſte by a kind of preſcription will continue a characteriſtic of the bible; but far ſuperior benefit and pleaſure will ariſe from making it more faithful to the genuine text, more intelligible, more beautiful, and more emphatical.

It is hard to conceive how *the faith of thouſands* can be *ſhaken* by removing ſtumblingblocks inſtead of retaining them. The arguments of the Deiſts are either general ſpeculative objections, or abſurdities imputed to the ſacred writings. Many difficulties of the latter claſs are ſuperficial ones, ariſing from an ignorance of the original languages; and would vaniſh from the text by judicious renderings. Look into the writings of Voltaire, and ſee what wild concluſions he draws from inaccuracies in the Vulgate verſion; and how he leads himſelf, and endeavours to lead his readers, into the depths of ſcepticiſm, by aſſuming that there is a verbal correſpondence between the

Hebrew

Hebrew and the Latin. Thus * becauſe, 1 Sam. xxviii. 7, the Vulgate has "Quærite "mihi mulierem habentem *pythonem*," he argues that the book was not written till the Jews had ſome acquaintance with the Greeks after the time of Alexander. Whereas the Hebrew is אוב *Ob*, and the Greek ἐγγαςρίμυθος. Again: † becauſe, Prov. xxiii. 31, the Vulgate tranſlates, "Ne intuearis vinum, "quando flaveſcit, cum ſplenduerit in *vitro* "color ejus," he concludes that, drinking glaſſes being a late invention, the book of proverbs was compoſed at Alexandria. But the Hebrew denotes *a cup*, without including the idea of its materials. Were a verſion of the bible executed in a manner ſuitable to the magnitude of the undertaking, ſuch a meaſure would have a direct tendency to *eſtabliſh the faith of thouſands*, to open their

* Letters de quelques Juifs. Ed. 3. Paris. 1772. Tome ii. Extrait xvii.

* Ib. Extr. xi.

under-

underſtandings, to warm their hearts, to enliven their devotions, and to delight their imaginations. Abſurd belief and corrupt practice ariſe from an ignorance or perverſion of the ſcriptures; not from the beſt human inducements and aſſiſtances to ſearch and underſtand them. It is the nature of truth, and eſpecially of divine truth, to captivate thoſe who contemplate it, in proportion as the veil is withdrawn, and its genuine features appear.

But the faith of thoſe will be ſhaken, *to whom it were impoſſible to demonſtrate the neceſſity of a change.*

The liberal Dr. Geddes obſerves that, "if ſuch illfounded prejudices exiſt among "the people, it is the fault of their teachers; "and their teachers ſhould ſeriouſly labour "to remove them. The people ſhould be "taught (for they are not indocil) that it "is to the meaning, and not the words, of "ſcripture,

" ſcripture, to the ſenſe, and not the ſound,
" that they ought to attend : that a tranſla-
" tion of the bible, like all other tranſlati-
" ons, is ſuſceptible of further and further
" improvement : that the languages, in
" which the ſcriptures were originally writ-
" ten, are now better underſtood than when
" the laſt tranſlation was made : that the
" originals themſelves have, by the diligence
" and labours of the learned, been reſtored
" more nearly to their firſt integrity ; and
" that, by theſe means, a number of difficult
" paſſages may be illuſtrated, obſcurities
" removed, objections obviated, and the
" divine oracles made more intelligible to
" every capacity. All this the people have
" a right to know ; and, knowing all this,
" they will not only be not averſe to a new
" tranſlation, but expect it with eagerneſs,
" and receive it with pleaſure, with a plea-
" ſure proportioned to their zeal and de-
" votion.——There are few, even of the
" loweſt claſs, who have not heard of the

 " imper-

" imperfections of our public verſion: our " preachers are conſtantly correcting parti- " cular paſſages in it. Bible hiſtories and " family Expoſitors, without number, are " diſperſed all over the kingdom, in which " many miſtranſlations are corrected, or " pretended to be ſo; and yet the people " read them with avidity, and even with " enthuſiaſm. In ſhort, the prejudices of " the people againſt an improved verſion " either do not exiſt at all, or are ſuch as " may eaſily be removed, or deſerve not " to be * regarded."

Let us alſo attend to ſimilar remarks of another able writer, who profeſſes to follow Dr. Geddes in ſome particulars. " Were it " true that alarms of the ſort repreſented " would follow the meaſure propoſed, they " would afford a ſtrong argument againſt

* Dr. Geddes's letter to the Biſhop of London. 4to. London. 1787.

" adopting it on light grounds; but not
" when it is loudly called for by numerous
" and material errors. To be intimidated by
" them in this caſe, would be to ſacrifice
" the eſſential intereſts of religious truth to
" apprehenſions founded on miſconception
" and prejudice; apprehenſions too which
" will not outlive the preſent generation.
" If, on a reviſal taking place, the common
" people ſhould really harbour the opinions
" imputed to them in the objection, they
" ought to be told by their paſtors, that
" their ſcriptures are a tranſlation from other
" languages, and liable to miſtakes like every
" other book: that the correcting of theſe,
" inſtead of new modelling or changing their
" religion, tends to do away the changes
" which time and human frailty had made
" in the word of God, and bring it back to
" its original purity: that, if they turn to the
" parts altered, they may frequently ſee how
" much the alteration has been for the
" better; that, where they cannot ſee this,
" they

" they may depend upon there having always
" been a good reaſon for what has been
" done: that, as no change whatever has
" been introduced into their religion, they
" have not a ſhadow of reaſon to fear that
" any will. This would be defending truth
" as it ought to be defended, by candour and
" reaſon: it would be acting on the prin-
" ciples of the Reformation, and would
" produce the deſired effect in quieting men's
" minds. To keep them quiet by keeping
" them in the dark with reſpect to the ſtate
" of our preſent verſion, would be the ſyſtem
" of Popery previous to the ſixteenth cen-
" tury; a ſyſtem which even that religion
" is become too liberal to continue. But
" what reaſon is there to ſuppoſe that any
" deſcription of men would ſee the reviſal
" of the bible in the light ſtated in the
" objection? Did an alarm of this kind
" ſpread through the nation, when any of
" the various tranſlations, which took place
" between the years 1530 and 1620, were

"firſt publiſhed? On the contrary, Chriſtia-
"nity derived great advantages from the diſ-
"cuſſion they occaſioned. Men were at
"firſt divided in opinion with reſpect to
"their comparative merits; but they never
"imagined that their religion was changed.
"In a little time they quietly acquieſced in the
"uſe of our preſent Engliſh bible for this
"plain reaſon, that it was evidently the beſt
"verſion they had: and undoubtedly ſimilar
"reaſons would ſoon make them perfectly
"ſatisfied with the alterations now propoſed,
"which are not to be compared in point of
"number and appearance with thoſe which
"were brought forward by King James's *
"tranſlators."

† I muſt illuſtrate the argument ſtill further by alleging another teſtimony. "As

* Reaſons for reviſing our verſion &c. p. 55.

† Conſiderations on the expediency of reviſing the liturgy &c. By a conſiſtent Proteſtant. London. Cadell. 1790. p. 102.

"to

" to a new tranſlation of the bible, or, which
" amounts to much the ſame thing, a proper
" amendment of the old one; it has of late
" become a ſort of faſhion to diſcourage
" the idea of attempting it. I muſt, how-
" ever, profeſs that I ſee much utility, and
" no danger whatever, in the deſign. A
" ſingle ſermon would explain to the
" moſt illiterate congregation of Chriſtians
" in the kingdom the neceſſity for undertak-
" ing, and the advantage which would attend
" the execution of the work. Men of every
" condition would be no more ſtartled or
" ſcandalized at hearing read in the church a
" new tranſlation of the leſſons, than they
" were at hearing read a new tranſlation of the
" epiſtles and goſpels on the laſt * reviſal of the
" liturgy; when the epiſtles and goſpels
" were taken out of our preſent tranſlation
" of the bible, they being read before ac-
" cording to the old."

* In 1661.

If

If *frequent recommendations* of a new verſion come from eccleſiaſtics who derive weight from their rank, and, which is the higheſt of all ranks, from their reputation; let not the important meaſure recommended by them be prejudged, but examined; let not popular fears be excited, but let ſerious attention be paid to their arguments. It is by reaſon only that ſuch can expect to prevail in an age which bends not to authority, but is learned, inquiſitive, and as much emancipated from intellectual as from civil ſlavery; and yet I fear, more eminent for its critical knowledge of the Greek and Roman authors, and for its progreſs in philoſophy and the arts, than for its ſkill in the eaſtern languages, and for its cultivation of theological and ſacred literature. But if, by the divine Providence, the number of ſuch recommenders ſhould encreaſe, and if conviction ſhould be wrought in the bulk of the clergy and wellinformed laity, little difficulty or diſcouragement will remain:

main : as the common people are prone to follow thoſe whoſe wiſdom and ſtation they habitually reverence, unleſs force, or intereſt, or ſpecious alarm, warps them to another direction. A repeated diſcuſſion of the above mentioned topics in diſcourſe, in the pulpit, and from the preſs, and the concurrence of the beſt, the wiſeſt, the moſt learned, and the greateſt, in the recommendation, patronage, and conduct of an amended verſion, would give the bulk of the community as great a *confidence* in it as they ever repoſed in any preceding one.

But thoſe who are incapable of inquiry *would even expect ſtill further alterations in what they have hitherto received as the infallible oracles of heaven.*

Dr. Geddes has ſuggeſted, in the quotation given above, that the people ſhould be taught why further alterations may become neceſſary to the perfection of an authoriſed verſion :

verſion : ſuch a work being " ſuſceptible" in the nature of the thing " of ſtill further " and further improvement." Critics, by ſuperior acuteneſs, or ſuperior patience of reſearch, may furniſh emendations ſuitable to the genius of the original languages ; or, by an acceſſion of external helps, doubtful readings may be eſtabliſhed, or new ones diſcovered. Under the auſpices of a Sir William Jones, invaluable treaſures may ſtill be ſupplied from China, or other remote countries of the Eaſt. But theſe alterations, like Dr. Mill's thirty thouſand various readings, will not affect the fundamentals of our religion ; which will always reſt immovably on various texts the genuine readings of which cannot be called in queſtion.

Our Tranſlators, in their preface, thus animadvert on the objection, that further alterations may ſtill be expected. " We " muſt anſwer a—cavil and objection of " our adverſaries againſt us, for altering and " amending our tranſlations ſo oft : wherein

" truly

" truly they deal hardly and ſtrangely with " us. For to whom ever was it imputed " for a fault (by ſuch as were wiſe) to go " over that which he had done, and to " amend it where he ſaw cauſe ? If we be " ſons of the truth, we muſt conſider what " it ſpeaketh ; and trample upon our own " credit, yea, and upon other men's too, " if either be any way an hindrance to " it."

The ſerious and ſenſible * writer to whom I have already referred more than once has given a greater extent to this objection. " Some " may ſay," ' Let us introduce no change ; ' for we cannot tell what further changes ' may be required of us.'

He replies : " This is an argument which " the lukewarm and the timid oppoſe to " every improvement, however important

* The reaſons for reviſing by authority our preſent verſion &c. Cambridge. 1788. p. 52, 3.

" and

" and desirable. Had this been listened to, " neither the Reformation nor the Revo- " lution could have taken place; and we " should have been still subject to Romish " superstition and to despotic power. No- " thing can be more weak than declining to " make proper alterations, because improper " ones may afterwards be demanded. This " is confounding the natural distinctions " between truth and error, and giving " weapons to our adversaries; whose ground " of objection would not be narrowed by " any thing so much as by candidly altering " what is not fairly defensible. Such conduct " would shew mankind that our proceedings " are directed by rational conviction, not by " fear or prejudice. It is certainly not less " the part of wisdom and magnanimity to " give up what is wrong, than resolutely to " maintain what is right."

Objection III.

But it is ſaid that " the * preſent tranſla-
" tion derives an advantage from its anti-
" quity, greatly ſuperior to any which could
" ariſe from a correction of its inaccuracies.
" Were the bible corrected and modernized,
" —it would loſe its air of ſanctity, which
" enables it to make an impreſſion which no
" accuracy could produce."

Hence it would follow, according to Dr. Geddes †, that the verſions of Tindall, Wiclif, and Jerom riſe in excellence. But, as he juſtly remarks, " no age or preſcrip-
" tion can authorize error: and it is obſtinacy
" to defend in any verſion, however antient
" or venerable, what cannot be rationally
" defended."

* Knox. Ib.

† Letter to the Biſhop of London. p. 76.

But

But perhaps the ingenious objector means that the antiquity of ſtyle in our eſtabliſhed verſion gives it an awful air, ſuitable to a ſacred book. Now it is allowed, and inſiſted on, that the grave ancient caſt ſhould prevail in an Engliſh tranſlation of the bible: and it is manifeſt that this recommendation may remain entire, after the removal of every real defect. However, a tranſlation may become too antiquated: and in fact our own bible retains words and forms of ſuch remote uſe, that ſome of them are not underſtood even by intelligent readers, and that many of them are rather harſh and uncouth than venerable and majeſtic. But to make a biblical verſion faithful and exact, ſo that it may repreſent the true text of the original in the beſt manner, is very different from giving it "a ſhewy and modernized" appearance. Tumid diction, ambitious ornament, poetical phraſeology, and the many terms which are daily naturalized from ancient and modern languages, muſt be carefully excluded from a book which, agreeably to my idea of its perfection,

fection, ſhould be *the well of Engliſh undefiled.* To purſue the Objector's alluſion, let the Hebrew and Chriſtian prophets appear in their proper garb : let us* make them *holy garments for glory and for beauty.*

Objection IV.

" But the preſent tranſlation ought to " be retained in our churches for its intrinſic " beauty and excellence. The poetical " paſſages of ſcripture are peculiarly pleaſing. " The language, though it is ſimple and " natural, is rich and expreſſive.——The " pſalms—are literally tranſlated; and yet " that tranſlation abounds with paſſages ex- " quiſitely beautiful and irreſiſtibly tranſ- " porting. Even where the ſenſe is not " very clear, nor the connection of ideas " obvious at firſt ſight, the mind is ſoothed, " and the ear raviſhed, with the powerful yet " unaffected charms of the ſtyle."

Knox. Ib.

* Exod. xxviii. 2.

" Although

" Although this panegyric," ſays Dr. Geddes, " be ſomewhat *outrè*, I am willing " to ſubſcribe to it. But all thoſe beauties, in " an equal degree, and ſome of them even in " a greater degree, are found in our firſt " verſions; and muſt be more or leſs found " in every verſion of the Hebrew ſcriptures " that is not a mere paraphraſe. The great " merit of James's tranſlators did not cer- " tainly conſiſt in beautifying or meliorating " the ſtyle of the former verſions; but in " correcting their errors, and making a ver- " ſion more ſtrictly conformable to the letter, " though not always the ſpirit, of their " ſuppoſed indefectible originals. Their " fidelity and accuracy deſerve great com- " mendation; and that is almoſt all they " have a juſt claim to. The ſtyle they found " in their prototype; and the diction and " phraſeology they borrowed from their " predeceſſors in tranſlation: and it is well " that they had ſuch models; for their own " preface evinces that their taſte was none of

" the

" the beſt. We have indeed ſome difficulty
" to believe that it could be written by the
" ſame perſons.

" What is beautiful, what is excellent,
" what is melodious and raviſhing, in the pre-
" ſent verſion, ſhould be undoubtedly re-
" tained by all future tranſlators: but is
" there any reaſon for retaining its corrupti-
" ons, its miſtranſlations, its obſcurities, and
" its other acknowledged * imperfections?"

The anonymous † writer repeatedly quoted anſwers thus: " The preſent verſion
" certainly has, to a high degree, the qualities
" of beauty, ſimplicity, and force: and we
" are taught from our infancy to look upon
" it with ſuch affection and reſpect, that we

* Letter to the Biſhop of London. p. 76, 7.

† Reaſons for reviſing by authority our preſent verſion &c. p. 53, 4.

" not

" not only perhaps give it credit, where it
" does poſſeſs theſe excellencies, for a greater
" ſhare of them than it actually has, but
" frequently perſuade ourſelves of their
" exiſtence without any real grounds, and
" are blind to all but very glaring defects.
" This opinion of the ſcripture ſtyle, though
" in part illfounded, is very conducive to our
" religious improvement: it may be unfa-
" vourable to us as Critics, but it tends to
" make us good Chriſtians: and as this is
" the great end to be produced by the ſcrip-
" tures, it appears to me that their preſent
" language ſhould almoſt always be retained,
" *even where it is faulty*, provided it expreſſes
" clearly, and alſo grammatically, the ſenſe
" of the original. Where it fails in theſe
" reſpects, it ought ſurely to be corrected.
" None can wiſh to retain any beauties, or
" ſuppoſed beauties, of expreſſion, at the
" expence of truth and good ſenſe. A reviſal
" on theſe principles would make an eſſential
" change in the intrinſic merit of our bible,

" but

"but very little in its general ſtyle: eſpe-
"cially if proper care were taken to imitate
"the preſent ſcripture language in the
"corrections that might be thought ne-
"ceſſary."

I cannot agree with this author that language which deſerves to be called faulty ſhould be retained by the Reviſers of our bible even in a ſingle inſtance. In my opinion, they ſhould ſtudiouſly remove from it every minute defect: that, according to the extent of human abilities, they may preſent it to the Church, as the Church ſhould preſent itſelf to Chriſt, not only * *holy*, but *without ſpot and blemiſh.*

Objection V.

But the correcting tranſlators differ among themſelves.

* Eph. v. 27.

In the midſt of great difficulties, with different abilities, oppoſite prejudices of education, and various degrees of induſtry and of aſſiſtance in their critical purſuits, it is neceſſary that differences ſhould ariſe among interpreters of the ſcriptures. Undoubtedly, King James's tranſlators often diſagreed as individuals; and adopted in a body what ſeemed moſt agreeable to the ſound rules of interpretation. Let a like number of able judges decide, on the ſame principles, between the biblical critics of the preſent age.

Objection VI.

But the new tranſlators recede too far from the common verſion.

They ſhould depart from its miſtakes and imperfections only; but ſhould retain its general diction and manner. It may well be admitted as a rule, that they ſhould never recede from it without a ſatisfactory reaſon.

Objec-

Objection VII.

" Such as * wiſh for further information
" may have recourſe to thoſe Authors who
" have explained obſcure and erroneous
" paſſages."

" But have all Chriſtians who meet with
" difficulties time and ability to conſult theſe
" writers? Or if they had, is it in any re-
" ſpect decent or fit that the public ſcrip-
" tures, confeſſed to want aſſiſtance, ſhould
" be ſuffered to depend for ſupport on theſe
" extraneous props? Our bible is of infinitely
" more dignity and importance than all other
" books. It is the nobleſt gift of our Almighty
" Father; and as its unrivalled excellencies
" bear ample teſtimony to its divine origin,
" ſo ſhould it be kept as pure as poſſible from
" the blots and ſtains occaſioned by human

* The reaſons for reviſing by authority our preſent verſion &c. p. 48.

" frailty. Wherever the ſenſe of the original
" is loſt or perverted in the tranſlation, let
" the latter be corrected. But the correction
" ſhould proceed with a care and attention
" ſuitable to the greatneſs of the concern:
" it ſhould be made by the united efforts of
" the learned, regularly called together for
" that purpoſe. The Chriſtian will then
" have a confidence in the alterations intro-
" duced; which the authority of no indivi-
" dual, however enlightened, however re-
" ſpectable, can give him. The latter would
" be ſufficient in the interpretation of any
" profane author; but the interpretation of
" ſcripture, the ſole guide of his religious
" conduct, is of ſuch high importance, that
" it never can be too amply ſecured from
" error, can never reſt on too firm a founda-
" tion.——The national bible is the great
" record of our religion: it is this which
" the Deiſt attacks, and this muſt ſupply us
" with our defence. We cannot anſwer him
" with quotations from any private author:

" it

"it is not againſt Lowth &c. that he points "his attacks, but againſt the public religion, "as it ſtands in the public and authoriſed "ſcriptures."

Objection VIII.

But no tranſlation, even of a ſingle book, has yet appeared, preferable on the whole to the received one.

A new tranſlation of the bible, which preſerved the general tenour of the preſent, muſt produce the ſame general effect; and that with many important advantages, ſuppoſing it ably conducted by a number of Scholars, with acceſs to the moſt complete biblical apparatus, and under the moſt encouraging patronage. The attempts of individuals neceſſarily labour under great comparative imperfection: and yet theſe ſhould be promoted by the natural patrons of ſacred learning, and parts of the ſcriptures ſhould be

aſſigned

aſſigned to ſuch as are beſt qualified for the honourable taſk of tranſlating and explaining them; becauſe theſe private verſions and expoſitions will form a moſt uſeful ground-work for a reviſed verſion of the whole bible by public authority. The lover of the ſcriptures ſhould therefore *pray the Lord of the harveſt to ſend* more *labourers into* ſo plentiful a *harveſt.*

Objection IX.

"But * ſome, perhaps, who are con-
"vinced that our bible ſhould be reviſed,
"may think that this is not a proper time
"for the undertaking; that a few more years
"will throw additional light on ſacred
"literature; that we ſhould wait till we can
"carry our work to a greater degree of per-
"fection, and, if poſſible, make future
"reviſals unneceſſary."

* Reaſons for reviſing by authority our preſent verſion &c. p. 58.

Answer.

ANSWER.

"THIS argument will probably exist in "as great force against correcting the scrip- "tures fifty or a hundred years hence, as "at present. Religious knowledge will "continue to increase, in proportion as "human learning improves, and as new light "is obtained from versions and manuscripts. "Those known at present must be of fur- "ther use when more fully considered; and "fresh ones in great numbers may still be "collected in different countries, particularly "in the East. Without doubt, in twenty "years we should be able to rectify more "errors in our bible than we now can. But "shall we in the mean time prolong the "difficulties of the Christian, and the fancied "triumph of the Infidel? The mistakes "discovered are well worthy of correction. "Should others of importance be brought "to light in the next or the subsequent

"generation,

"generation, let them alſo be corrected. "The true rule in this caſe is, to reviſe as "often as a reviſal is neceſſary. To defer this "longer, is an injury to religion; to put it off "till it can be done in ſuch a way as to pre-"clude the neceſſity of future reviſals, is in "fact to put it off for ever."

To defer a work of this kind till the nation poſſeſſes a due knowledge of * the Hebrew tongue to execute it properly, is a delay of expediency, or rather of neceſſity: but to wait till men awake from their dreams, whether of dotage or frenſy, with reſpect to the language or text of the Old Teſtament, is alſo to wait for ever. The taſte of the age for ſound logic, ſound criticiſm, and ſound philoſophy, has acquired ſufficient ſtrength to triumph over their oppoſers.

* See p. 129, 130.

CHAP.

CHAP. IV.

Arguments ſhewing that an improved verſion of the bible is expedient.

I SHALL now ſtate the chief reaſons in ſupport of a corrected Engliſh tranſlation of the ſcriptures for national uſe.

One argument for ſuch a tranſlation is the flux nature of living languages. The ſtyle of Wiclif's verſion, and of Tindall's, differs very widely in the courſe of 148 years: and the Engliſh tongue underwent alſo a great change between the publication of Tindall's bible

bible and that of King James's tranſlators, in the courſe of 81 years. Since the year 1611, when the preſent verſion firſt appeared, the cultivation of claſſical learning, a ſeries of eminent writers, and the reſearches of acute grammarians, have communicated to our language a great degree of copiouſneſs, of elegance, of accuracy, and perhaps of ſtability. Many words and phraſes which occur in the received verſion are become unintelligible to the generality of readers; and many which are intelligible are ſo antiquated and debaſed as to excite diſguſt among the ſerious, and contempt and deriſion among libertines. The ſtrength of the argument from this topic riſes in proportion to the frequency of ſuch expreſſions, and to the importance of the book throughout which they abound. Pilkington * has a ſection on obſolete or illchoſen words, which ſhould be

* Remarks on ſeveral paſſages of ſcripture &c. Sect. xxiii. Cambridge. 8vo. 1759.

altered

altered in a new tranſlation. Purver * has made a laborious but injudicious collection of what he eſteems exceptionable words, or idioms, uſed in the bible. Dr. Symonds, † a writer of real judgement and taſte, has furniſhed a well ſelected ſpecimen of ambiguous, ungrammatical, mean, and obſolete expreſſions, in the common tranſlation of the four goſpels and Acts of the Apoſtles. Dr. Campbell ‡ has alſo ſuggeſted ſome uſeful remarks on terms which are ſtill uſed though their ſignification is changed, and on antiquated words, phraſes, and forms of conſtruction, inſerted in our tranſlation of

* See the appendixes to his tranſlation of the bible, marked D, E, F.

† See Obſervations on the expediency of reviſing the preſent Engliſh verſion &c. 4to. Cambridge. 1789.

‡ See The four goſpels tranſlated from the Greek. Vol. 1. p. 573 &c. 4to. London. 1789.

the

the New Teſtament. * Some unuſual words, found in the earlier editions of King James's bible, have been altered by later Editors without any authority but that of uſe, which will always bear ſovereign ſway in matters of language. To give a few inſtances. We read *more* for *moe*, Deut. 1. 11; *ſince* for *ſith*, Jer. xv. 7. xxiii. 38; ed. Oxf. 1769; *impoſſible* for *unpoſſible*, Luke 1. 37; *midſt* for *mids*, Luke xxiii. 45; the man that *owneth* this girdle, for *oweth*, Acts xxi. 11; and, we *fetched* a compaſs, for we *fet*, Acts xxviii. 13.

It is not ſufficient to ſuggeſt, or to prove, that many or all of the exceptionable terms or phraſes, enumerated by the writers referred to, had the ſanction of general uſe in the age of our tranſlators. At preſent, ſome

* See alſo Dr. Wells's preface to his comment on the O. T. Pref. p. ix: and the Critical Review, vol. xviii. p. 101. referred to by Dr. Geddes. Proſpectus: p. 95.

of

of them convey no meaning to moſt readers, and ſome of them a wrong one. Few know that *harneſs* denotes *armour*; Exod. xiii. 18, 1 Kings xx. 11; that to *ear* the ground means to *till* it; 1 Sam. viii. 12; and that when Job ſays "Neither is there any *dayſman* betwixt "us," he means *umpire*. c. ix. 33. I believe that, early in the ſeventeenth century, the word *carriage* expreſſed what travellers now call their *baggage*; and that *to take thought* ſignified *to be ſolicitous, to take anxious thought*. But ſtill, when it is ſaid that "David left his *carriage* in the hand of "the keeper of the *carriage*;" 1 Sam. xvii. 22; and when St. Luke ſays, "we took up "our *carriages*, and went up to Jeruſalem;" Acts xxi. 15; the minds of many muſt be warped to a modern ſenſe of the word: and, which is of ſerious conſequence, the precept "Take no thought for the morrow" is at preſent miſunderſtood by ordinary readers; and, from the ſound of the words, has been cenſured by the Deiſts as unreaſonable.

But

But we muſt not reſt in removing imperfections from an authorized verſion of the ſcriptures. Every poſitive excellence of ſtyle and manner, every chaſte ornament which the dignity of ſuch a work admits, ſhould diſtinguiſh a book which as much exceeds all other books as the heavens are higher than the earth. That the Engliſh tranſlation is recommended by general excellencies of this kind, is what all muſt admit: but that its recommendations are as uniform as the rules of good writing and the refined taſte of the preſent age require, is what prejudice itſelf will not aſſert. It may be advanced to a much higher degree of perfection by following a right punctuation of the original, by a regular orthography, by a natural and pleaſing collocation of the words, by ſtrict grammatical purity, and by additional perſpicuity, ſimplicity, elegance, dignity, and energy. Theſe properties have charms for the wiſe and for the unwiſe; ſince, according to Tully's obſervation, how

widely

widely ſoever men differ in executing any kind of compoſition, it is wonderful how ſimilar an effect perfection produces on all, and how it attracts their attention and commands their applauſe.

The ſtyle of a biblical verſion is not a matter of inferior concern; both as it invites the peruſal of a book which the Spirit of God inſpired, and as it influences the national language and taſte. But we ſhould be certain that we have diſcovered religious truth, before we exert our utmoſt efforts to repreſent it under every poſſible advantage: and therefore it is by far the higheſt conſideration, whether our public verſion exhibits the true reading and ſenſe of the divine original. It is granted that its interpretations, as well as its ſtyle, may be allowed great merit, conſidering the time when it was executed. But ſince that period the biblical apparatus has been much enriched by the publication of polyglots; of the Samaritan

pentateuch;

pentateuch; of ancient and modern verſions; of lexicons, concordances, critical diſſertations and ſermons; books of eaſtern travels; diſquiſitions on the geography, cuſtoms, and natural hiſtory of the Eaſt; accurate tables of chronology, coins, weights, and meaſures. Many Hebrew and Samaritan MSS. many early printed editions of the Hebrew ſcriptures, have been collated by Kennicott and De Roſſi; the eaſtern languages, which have ſo cloſe an affinity with the Hebrew, have been induſtriouſly cultivated at home and abroad; the Maſoretic punctuation is now ranked among uſeful aſſiſtances, but is no longer implicitly followed; and the Hebrew text itſelf is generally allowed to be corrupt in many places, and therefore capable of emendation by the ſame methods which are uſed in reſtoring the integrity of all other ancient books. With ſuch an acceſſion of helps, with light poured in from every part of the literary world, with ſuch important principles, and with the advancement of critical ſkill to apply them, it is natural to conclude

that

that many miſtakes and obſcurities may be removed from the preſent verſion, and that the preciſion, beauty, and emphaſis of the original may be communicated to it in various places.

In their preface, our tranſlators naturally mention the obſcurity experienced by them in the Hebrew words which occur but once; and in the rare names of birds, beaſts, precious ſtones, &c. How conſiderably ſuch difficulties have been diminiſhed ſince their time by a knowledge of the oriental dialects, and by the labours of ſuch men as Bochart and Michaelis, not to name many others, is well known to ſuch as are converſant in theſe ſtudies.

But as the moſt copious ſource of obſcurity is the corrupt ſtate of the Hebrew text, it may not be improper to remind the learned, and to inform the ignorant, from what cauſes theſe corruptions have ariſen.

" The Hebrew ſcriptures, like every
" other ancient book, have ſuffered through
" the human imperfections of Tranſcribers
" and Interpreters; and on many accounts
" the errors they have derived from this
" ſource are numerous and conſiderable.
" Ezra is ſuppoſed to have collected and
" reviſed the inſpired writings of his Pre-
" deceſſors; but ſo great a length of time
" has ſince elapſed, that the oldeſt
" manuſcripts at preſent extant do not
" reach that æra by twelve or fourteen
" hundred years. In addition to this miſ-
" fortune, about the time of Ezra the Hebrew
" became a dead language; and the know-
" ledge of it was almoſt entirely confined to
" the Jews till within a few centuries.

" Their

" Their diſperſion and ſubſequent calamities
" were equally unfavourable to the preſervation
" of this knowledge, and to the purity of their
" ſcriptures. Theſe, during a long period,
" were, perhaps, excluſively in the hands of
" this nation; and not only their correctneſs
" but their very exiſtence depended chiefly on
" the care of private Synagogues. Nor could
" the Jews tranſmit either their ſkill in
" Hebrew, or the traditions with reſpect to
" the way in which their Forefathers under-
" ſtood the obſcure parts of ſcripture,
" from generation to generation, without
" great loſs and corruption; perſecuted as
" they were, and deſtitute both of a regular
" prieſthood and of civil government. It
" might have been expected that Chriſtians
" would have attended with the utmoſt care
" to the Hebrew ſcriptures, which were ſo
" dangerouſly ſituated in the hands of the
" Jews. But from the earlieſt times they
" depended extremely on tranſlations, (par-
" ticularly on the Greek verſion of the
" Seventy;) and ſince the Council of Trent,

" A. D. 1546, wherein the Vulgate was
" declared to be authentic, thoſe of the
" Romiſh Church have till very lately ſup-
" ported that tranſlation, to the entire ne-
" glect, and in ſome meaſure to the diſpa-
" ragement, of the Hebrew text. Under
" theſe circumſtances, it is almoſt a miracle
" that the Old Teſtament is come down to
" us in its native language: but the perſe-
" verance of the Jews in every thing relating
" to their religion is well known: they have
" preſerved their ſcriptures from loſs or
" abſolute corruption through a long ſuc-
" ceſſion of ages, notwithſtanding their
" miſerable condition, their great want of
" critical ſkill, and the abſurdity of their
" Copyiſts, who have in many reſpects
" ſacrificed the correctneſs of their tranſcript
" to its fair appearance. When they com-
" mitted miſtakes, they frequently left them
" uncorrected, to avoid a blot or eraſure; they
" omitted or added letters, without any
" authority, at the ends of lines, to pre-
" ſerve

" ſerve their evenneſs; and, from the ſame
" motive, often wrote part of a word at
" the end of a line which would not admit
" the whole, and placed the entire word
" at the beginning of the following one:
" they alſo ſeem frequently to have taken
" marginal notes into the text. It is ap-
" parent what numerous corruptions muſt
" have been derived from ſuch egregious
" folly. In addition to this evil, the pecu-
" liar nature of the Hebrew language makes
" the errors which neceſſarily ariſe from human
" frailty very frequent, and all errors ſingu-
" larly detrimental. This it may be proper
" briefly to explain.

" There is a conciſeneſs in the Hebrew, of
" which thoſe who are acquainted only with
" the languages of Europe can form no ade-
" quate idea. A verb, ſubſtantive, or adjective,
" generally conſiſts of three letters; and every
" variety of conjugation, mood, tenſe, per-
" ſon, number, and gender, to which theſe
" are

"are respectively liable, together with a very
"great proportion of the pronouns, adverbs,
"prepositions, conjunctions, and particles of
"the language, are expressed by adding in
"various situations one, two, or sometimes
"more letters to the original three. By
"these means it often happens that the sense
"of six or seven words in Hebrew cannot
"be expressed by fewer than twenty in
"English. From hence it may easily be con-
"ceived, how detrimental the omission or
"corruption of a single Hebrew word must be
"to the sense of a sentence. Mistakes are not
"only of worse consequence; they are also more
"readily made, and more difficult to rectify,
"in Hebrew than in any western language.
"Many of the letters are so much alike,
"that it is extremely easy for a writer to read
"one for another in the copy from which he
"transcribes; or by negligence, or a slip of
"his pen, not to make the necessary dis-
"tinctions between them in that which he
"has in hand. When a letter is omitted or
"changed in English, the error is generally

"corrected

"corrected without difficulty, becauſe the "word has no meaning in its corrupted "form. But not ſo in Hebrew: there, from "ſo few letters being uſed to expreſs ideas, "an omiſſion or change of this ſort, whether "in the original word, or in its adjuncts, is "very likely to produce a freſh word and a "freſh meaning. When the reader, per-"haps, at length determines from the in-"congruity of this meaning with the con-"text, that the ſentence muſt be corrupt, "he may find it difficult to fix on the cor-"rupted word, and ſtill more ſo to make the "proper alteration. For almoſt every altera-"tion he can deviſe produces ſome new "ſenſe; and, out of ſo many, it is generally "an arduous taſk, and often impoſſible, to "ſelect the right one on ſuch grounds of "probability as ſatisfy his * mind."

* The reaſons for reviſing by authority our preſent verſion &c. p. 4—8.

I know

I know not any other ſources of corruption in the Hebrew text beſides thoſe juſt enumerated, except that the method of writing parallel hemiſtichs in oppoſite columns, as Deut. xxxii is printed in moſt editions, may ſometimes have cauſed a tranſpoſition of whole lines; that the line * on which copyiſts wrote may have led to errors in the formation of ſome letters; that letters and words may have been ſubſtituted for each other from a ſimilarity of † ſound; that *voces honeſtiores* have been ſometimes admitted into the text; that frequent ſubſtitutions have been made for the incommunicable name of the Deity; that artificial marks for numbers may have eaſily been miſtaken; and that the abbreviations uſed by ſcribes for whole words, or for the common terminations of them, may occaſionally have introduced mutilated and ungrammatical forms of

* See under Rule xxi. ch. v.

† See ib.

ſpeech.

ſpeech. I do not ſuppoſe that the Hebrew text might be vitiated in ſome degree by being tranſcribed at once from the ancient Samaritan character into the preſent ſquare or Chaldee; becauſe it ſeems more probable that the deviation from letters of a complicated to thoſe of a more ſimple form was a gradual work of time. But the multiplication of ſimilar letters, whether in the old Samaritan or modern Rabbinical alphabet, makes one cauſe of a corrupt text more effective, and ſhould turn the attention of curious critics to ſimilarities of this nature.

The text of the New Teſtament has been tranſmitted to us in as great a degree of perfection as could be expected or deſired. Biſhop Fell, Mill, Kuſter, Wetſtein, and Grieſbach, have collected and arranged its various readings from manuſcripts, verſions, and the quotations of ancient writers: and there is ſo little need to amend its text by conjecture,

conjecture, that * Wetſtein thinks ſcarcely one or two conjectural readings admiſſible of all the learned and ingenious ones which he has placed at the foot of his page. The ſtructure of its language exempts it from ſome cauſes of corruption to which the Hebrew is liable. Its phraſeology may be explained from very large remains of Greek writers; ſome of whom, and thoſe voluminous, compoſed their books during the Apoſtolical age. The oriental turn obſervable in the diction of this book is illuſtrated by a ſameneſs of ſtyle throughout the Greek tranſlation of the Hebrew ſcriptures. The writings of the New Teſtament are quoted by a long ſucceſſion of authors from the firſt century. It is probable that † Latin tranſlations of them were frequent in Italy about the middle of the ſecond century. The age of the Alexandrian manuſcript is fixed by its learned

* N. T. ii. 858.

† Wetſt. Prol. in N. T. p. 79.

editor,

editor, Dr. Woide, to ſome time between the middle and cloſe of the fourth century. Thoſe who examine the New Teſtament with a view to its integrity will find that its corruptions principally ariſe from the inſertion of marginal notes into the text; that theſe notes are chiefly parallel paſſages from other parts of ſcripture, or grammatical ſupplements, or explanations of obſcure words and phraſes; and that probably very few of them remain undiſcoverable by our various external helps and by the touchſtone of criticiſm. It is a happy circumſtance that the original Greek was ſo much neglected in the dark and fierce ages of polemical theology and perſecution; as partly on this account the text has eſcaped the ſacrilege of additions and omiſſions favourable to prevailing doctrines. In tranſlating this book there are no inſuperable difficulties; but every thing is comparatively clear and inviting. The Greek language always makes a part of liberal education; ſo that

the

the knowledge of it is extenſive, and many learned men of this age, and of theſe countries, are ſkilled in it to an eminent degree. What is the preſent ſtate of Hebrew literature in Great Britain, a long abſence from that country, and want of intercourſe with ſuch as can furniſh competent information, diſqualify me to form a judgement, except from the rareneſs of publications which diſplay it. That its ebb is low in the kingdom of Ireland, my obſervations and enquiries lead me to fear. The natural means to promote its cultivation are theſe: teaching the elements of it in ſchools, after the cuſtom of Weſtminſter ſchool, at leaſt to ſuch as are deſtined for the clerical profeſſion; the founding of Hebrew Exhibitions in the Univerſities, on the plan of Dr. Hody's * at Wadham College in Oxford, to which judicious benefaction, hitherto unimitated, we are in part indebted for ſuch men as Coſtard, Kennicott, and White; gratuitous

* See Biographia Britannica.

private

private lectures from the Academical Professors, agreeably to the example of Dr. Blayney in Oxford; enforcing the Academical statute which requires an acquaintance with Hebrew for the second degree in Arts; and enjoining by proper authority a moderate knowledge of it, for instance, the perusal of a few historical books, as a qualification for the order of priesthood.

A judicious selection of corrupt passages in the scriptures, the true readings of which may be recovered; and of uncorrupt passages misunderstood by our translators, or capable of much additional beauty and emphasis; would illustrate and enforce the arguments here proposed, and be the most probable means of giving them decisive weight with men of letters. Pilkington's and Kennicott's remarks of this nature furnish some valuable materials; but they may be greatly improved and enlarged.

CHAP. V.

Rules for conducting an improved verſion of the bible.

THE following rules for a more perfect Engliſh verſion of the ſcriptures, corrected and enlarged ſince they were inſerted in the preface to my comment on the Minor Prophets, are ſubmitted to the learned with much deference, and that the wiſdom of many may correct the imperfect ideas of an individual. It is expedient that, in the firſt place,

place, a previous plan, resembling the regulations prescribed to King James's translators, should be deliberately adjusted by a large committee of judicious and learned men. A more select committee, well acquainted with the original tongues in which the bible is written, should then be appointed by proper authority; who should invite every scholar to contribute his remarks; who should have their respective parts assigned them; and, after the performance of their allotted tasks, should amicably unite in advancing the whole to its proper degree of perfection.

RULE

RULE I.

A TRANSLATION of the bible ſhould expreſs every word in the original by a literal, verbal, or cloſe rendering, where the Engliſh idiom admits of it.

For thus the tranſlator ſhews how he reads the original: and not only the matter of the ſcriptures, but their peculiar language and manner, will be faithfully repreſented. The ſacred writings are of ſingular importance; they are the rule of our faith and practice: and therefore it is requiſite that the reader unſkilled in Hebrew, Chaldee, and Greek, ſhould always be enabled, us far as the nature of the Engliſh language allows, to argue with equal juſtneſs from a tranſlation as ſcholars do from the original text.

An

An exception to this rule may be admitted, when an ancient cuſtom cannot be expreſſed in a tranſlation without perplexing common readers. Thus, though the Jewiſh books in our Lord's time conſiſted of parchment ſcrolls, rolled up when diſuſed and unrolled for uſe, yet our tranſlators judiciouſly render, " he *opened* the book, " he *cloſed* the book," Luke iv. 17, 20. I once thought that ἀνακλίνειν, ἀνακεῖσθαι, and ἀναπίπτειν, might alſo be properly rendered *to ſit down*, though the Jews *reclined* at their meals: but I now prefer rendering thoſe words by *to be at table, to place himſelf at table, to be a gueſt*; for the * illuſtration of ſuch paſſages as Luke vii. 38, John xiii. 23, 25.

" On † doit rendre mot pour mot " les termes de l'Original, lors qu'on peut

* See Dr. Campbell. ii. 365, 6.

† Le Clerc. Nouv. Teſt. 4to. Amſterd. 1703. Preface.

" les ſouffrir & les entendre, dans notre
" langue.—Quand on peut ſe faire entendre
" aux Lecteurs, en ne changeant rien, ou
" au moins en ne changeant que ce que la
" langue, dont on ſe ſert, demande neceſſaire-
" ment que l'on change, ou doit demeurer
" attaché aux expreſſions de l'Original.
" Cette maniere de traduire repreſente, en
" quelque ſorte, l'Auteur a ceux qui ne
" peuvent pas recourir a la ſource; & ils ſe
" font un plaiſir de voir, dans leur langue,
" les termes de celui qu'ils ſouhaitent d'en-
" tendre."

" The author is ſenſible, ſays Dr.
" Macknight, that a literal tranſlation of
" the ſcriptures, ſuch as he hath attempted,
" cannot be ſo elegant as one in which
" more liberty is taken. But, as a free
" tranſlation is in reality a paraphraſe rather
" than a tranſlation, a verſion of the
" ſcriptures, formed on that plan, never can
" have the authority in matters of faith and
" practice which a tranſlation of writings
" acknow-

"acknowledged to be inſpired ought to "have: and this ſeems to be the reaſon "why moſt of the learned men who have "tranſlated the ſcriptures have preferred "the literal to the free method. In endea-"vouring therefore to make this tranſlation "as literal as poſſible, conſiſtently with the "genius of the Engliſh language, the "author is ſufficiently juſtified by the nature "of the writings tranſlated, and by the "example of thoſe who have gone before "him in the like * undertaking."

"The † tranſlator ought faithfully to "repreſent his original, as far as the language "which he writes in is capable of doing it."

"There ‡ are two extremes in tranſlat-"ing:——from one we derive what is called

* A new literal tranſlation of the epiſtles to the Theſſalonians &c. 4to. London. 1787. P. viii. See alſo p. xxxviii.

† Campbell on the goſpels. 4to. I. 321.

‡ Ib. p. 447.

" a close and literal, from the other, a loose
" and free translation. Each has its advo-
" cates. But though the latter kind is most
" patronised, when the subject is a per-
" formance merely human, the general sen-
" timents, as far as I am able to collect
" them, seem rather to favour the former,
" when the subject is any part of holy writ.
" And this difference appears to proceed
" from a very laudable principle; that we
" are not entitled to use so much freedom
" with the dictates of inspiration, as with
" the work of a fellow creature."

" Much has been said on the subject of
" literal translation by learned expositors;
" but the examples of those upon whose
" judgements we may safely rely, as well as
" many conclusions arising from the nature
" of the thing itself, lead me decisively to
" affirm, that a version of the bible should
" be as literal as the difference of language
" will permit. Though it should be allow-
" ed, merely for the sake of argument, that
" a loose

" a loose translation may be of sufficient
" authority in determining matters of faith
" and practice, yet still it would be liable to
" an insuperable objection: I mean, the
" impossibility of furnishing the reader with
" a just idea of the * original."

" Every † language has many idioms
" peculiar to itself; and nothing is more
" absurd than to torture our own, or any
" modern language whatever, in order to
" accommodate it to the Greek or the
" Hebrew. There are three exceptions to a
" literal translation, which naturally offer
" themselves. I. When the language will
" not admit of a literal translation, so as to
" make the words sufficiently intelligible."

As Matth. xxiii. 16. " Whosoever shall
" swear by the gold of the temple, he is
" a debtor, [he is bound by his oath."]

* Dr. Symonds on the expediency of revising our English version &c. p. 112.

† Ib. p. 120 &c.

" II. When

"II. When the times of the verbs will "not admit of a literal tranſlation."

As Mark xi. 24. "What things ſoever "ye deſire [aſk] when ye pray, believe that "ye receive them [*will* receive them] and ye "ſhall have them."

But in ſuch paſſages as John v. 14, Afterward Jeſus *findeth* him in the temple, and *ſaid* unto him &c. it does not ſeem neceſſary to make the tenſes uniform. Ovid has,

Inde foco tepidum cinerem *dimovit*, & ignes
Suſcitat heſternos:

Metam. viii. 641. *See alſo Lib.* xiii. 1—4. *Ter. Andr.* i. i. 101.

So Livy: Ad oppidum deinde Aſtam legiones *ducit*. Id quoque haud multo majore certamine *cepit* quam caſtra: ſed dum incautius *ſubit* muros, ictus ex vulnere poſt dies paucos *moritur*. L. xxxix. 21. *Cæduntur* paſſim Hiſpani per tota cuſtra; nec plus quam quatuor millia hominum *effugerunt*.

Ib. 31.

I do

" I do * not think it judicious to deny " our language thoſe variations which other " languages ſo readily admit, and which are " calculated to give a ſtriking repreſentation " of the tranſaction, and to infuſe life and " vigour into the languor of a narrative."

III. " When Hebraiſms and Græciſms " are either redundant, or repugnant to the " Engliſh idiom."

As Luke xxii. 15. " With deſire I have " deſired."

But there are likewiſe oppoſite authorities. Houbigant ſpeaks thus of his verſion: Conſilium noſtrum fuit, ut neque liberius, neque verbum de verbo, interpretaremur.—— Hebraica verba ponderanda ſunt, non numeranda.

Proleg. clxxvii. cxc.

* Wakefield. Preface to his tranſlation of the New Teſtament, p. xi.

The

The words of the Pruſſian tranſlators are: Il faut remarquer qu'il ne ſa'git point ici de rendre mot pour mot, mais ſens pour ſéns. &c.

Pref. ccxxvii.

Dr. Geddes * alſo is an advocate for a tranſlation which is not literal or verbal, but "ſentential:" that is, where "every "ſentence of the Engliſh correſponds as "exactly to the Hebrew as the difference "of the two idioms will permit." His idea of a good tranſlation is, "cujus ſenſus "a ſuo fonte non deviat, ſed ſententias "reddit & eaſdem & æquales." "The "meaning † of the author is to be weighed "more than his words." There muſt be

* General anſwer &c. p. 5.

† Proſpectus. 127.

"a liberal,

"a * liberal, but ſtrict equipollency." He juſtly obſerves that "the † extremes are, a "wild paraphraſe and a ſervile verſion." My idea of a perfect biblical verſion is, that it ſhould approach nearer to the latter extreme than to the former. He rightly ſays that "it ‡ is abſolutely impoſſible to tranſlate "literally from any language whatever, "without being often barbarous, obſcure, "and equivocal." Let the tranſlation from the original languages of the bible be as verbal as it can be made without theſe and ſimilar deformities. He allows that "the "§ Engliſh tranſlator will not often have "occaſion to ſacrifice perſpicuity, and the "other good qualities of a tranſlator, to a "ſcrupulous adherence to the letter of the "original; and that we can attain in our

* Ib. p. 15.

† Proſpectus. p. 126.

‡ Ib. p. 127.

§ Ib. p. 128.

"own

" own language a ſtriking equipollence of " ſimplicity, conciſeneſs, and energy." Biſhop * Lowth alſo has the following paſſage: " Thus far of the genuine form " and character of the prophet's compoſi- " tion: which it has been the tranſlator's " endeavour cloſely to follow, and as exactly " to expreſs as the difference of the language " would permit: in which indeed he has " had great advantage in the habit which " our language has acquired of expreſſing " with eaſe, and not without elegance, " Hebrew ideas and Hebrew forms of ſpeak- " ing, from our conſtant uſe of a cloſe verbal " tranſlation of both the Old and New " Teſtament; which has by degrees moulded " our language into ſuch a conformity with " that of the original ſcriptures, that it can " upon occaſion aſſume the Hebrew character " without appearing altogether forced and " unnatural." It will therefore be peculiarly inexcuſable in an Engliſh tranſlator, if he

* Prel. diſſ. to Iſaiah. p. Li.

" miſleads

" misleads * the reader by translating so freely
" as to substitute his own ideas in the room
" of the author's."

I entirely acquiesce in Bishop Lowth's †
decision: " The first and principal business
" of a translator is to give the plain, literal,
" and grammatical sense of his author, the
" obvious meaning of his words, phrases,
" and sentences; and to express them in the
" language into which he translates, as far
" as may be, in equivalent words, phrases,
" and sentences.——Want of fidelity admits
" of no excuse, and is intitled to no in-
" dulgence. This is peculiarly so in subjects
" of high importance, such as the Holy
" Scriptures, in which so much depends on
" the phrase and expression."

* Prosp. p. 127.

† Prel. diss. to Isaiah. p. Lii.

Let

Let the learned therefore ſtrive to give a literal tranſlation of the ſcriptures as much purity, propriety, ſimplicity, perſpicuity, uniformity, harmony of ſtructure, beauty, dignity, and energy, as ſuch a tranſlation is capable of receiving. This is a noble object for the united efforts of biblical critics. Lax renderings admit of great variety: this mode of procedure fixes their labours to a point.

The rule excludes

I. Unneceſſary deviation from the grammatical form of the original words.

As, " Leading them through the abyſs " like a courſer in the plain, *without obſtacle.*" [Inſtead of, " that they ſhould not ſtumble."]

Biſhop

Biſhop Lowth. * Iſai. lxiii. 13. " For " the Lord Jehovah *is my helper*." [helpeth me.] Biſhop Lowth. Iſai. L. 7. The learned and inſtructive Dr. Campbell ſometimes changes the lively dramatical form: as, " whoever ſhall call him fool, ſhall be ob-

* This truly learned and ingenious Prelate has contributed more than any writer of the age towards enabling us to underſtand the ſenſe of the Hebrew ſcriptures, to taſte their beauties, and to reſtore their integrity by the rules of ſound criticiſm. His expoſition of Iſaiah is the beſt commentary extant on any part of the Old Teſtament. His tranſlation repreſents the meaning of the original with great judgement and learning. My objections lie, not againſt his interpretations, but only againſt the mode of rendering which he has occaſionally adopted: and I have freely ſtated them, becauſe I conſider the ſubject as an important one, and becauſe I feel the weight which a name of ſuch eminence carries with it.

When paſſages are pointed out in other tranſlators, which, in my humble judgement, ſeem departures from the true ſtyle of ſcripture tranſlation, I deſire alſo to be conſidered

velut ſi

Egregio inſperſos reprehendam corpore nævos.

 " noxious

" noxious to the council; but whoever ſhall " call him miſcreant, ſhall be obnoxious " to hell-fire." Matth. v. 22. [" whoſoever " ſhall ſay to his brother, ' Thou vile man,' " ſhall be liable to the council: but whoever " ſhall ſay, ' Thou fool,' ſhall be liable to " hell-fire."] " Therefore when the pro- " curator aſked which of the two he ſhould " releaſe, they all anſwered, Barabbas." Matth. xxvii. 21. [" Then the Governour " ſpake and ſaid unto them, ' Which of the ' two will ye that I releaſe unto you?' " And " they ſaid, ' Barabbas.']

" Retinendus eſt in narrationibus priſcus " is ſcribendi mos, quo perſonæ ipſæ loquentes " inducuntur, non tantum eas narratur fuiſſe " locutas. Sic Exod. c. i, non ſic narran- " dum, *Rex Ægypti mandavit obſtetricibus,* " *ut, ſi animadverterent eſſe mares, necarent, ſin* " *feminas, conſervarent:* quod fecit Caſtalio; " ſed ſic: *Rex Ægypti ſic mandavit: Si erit* " *filius, occiditote; ſin filia, conſervatote.*"

Houbigant. Proleg. clxxxvii.

The

The rule excludes

II. Unneceſſary paraphraſe. " As, I " Jehovah *am the author of* [do] all theſe " things." Biſhop Lowth. Iſai. xlv. 7." " And mine arm ſhall *diſpenſe judgement to* " [judge] the people." Biſhop Lowth. " Iſai. li. 5. " A ſeed *of a genuine* " *quality*. [A right ſeed."] Dr. Blayney. See his elaborate and uſeful commentary on Jeremiah : c. ii. 21. " Intentions of peace, " and not of *hurtful tendency*." [evil.] Dr. Blayney. Jer. xxix. 11. " A feaſt of *deli-* " *cacies exquiſitely rich*, [fatlings full of mar- " row."] Bp. Lowth. Iſai. xxv. 6.

Paraphraſes of this kind enervate the force of the original, diſguiſe its manner, and ſometimes ſuggeſt a wrong idea. Thus a ſtate of modern refinement and luxury is preſented to our minds by the laſt example ; and not the picture of Hebrew manners elſewhere exhibited

exhibited by Iſaiah : " behold joy and glad-
" neſs, ſlaying oxen and killing ſheep."
c. xxii. 13.

The rule excludes

III. Sentential renderings. As, " Who
" *reverſeth the devices of the ſages.* [turneth
" wiſe men backward."] Biſhop Lowth.
Iſai. xliv. 25. " *For notifying to the people*
" *that thou art cleanſed.* [For a teſtimony
" unto them."] Dr. Campbell. Luke
v. 14.

The rule excludes

IV. Defective renderings. The xxxvith
chapter of Iſaiah begins in Biſhop Lowth's
verſion ; " In the fourteenth year of King
" Hezekiah," &c. ויהי ' Now it came to
' paſs,' or, " It came to paſs," being omit-
ted.

ted. In like manner, Dr. Campbell renders Luke v. 1, " One time, as he ſtood by the " lake of Gennezareth:" and Dr. Symonds * has the ſame omiſſion: " While the people " preſſed upon *Jeſus* to hear the words of " God, he ſtood by the lake of Gennezareth." Biſhop Lowth leaves alſo לאמר " ſaying" untranſlated, Iſai. xxxvi. 21. The rendering of theſe and of many other expletives and pleonaſms is unneceſſary to the ſenſe, and may ſeem inelegant to ſome; but ſtill it ſerves to ſtamp on the ſacred writings their appropriated eaſtern character; and " to † " preſerve in a verſion that original turn " which is eſſential to its perfection." For this reaſon the word *behold* ſhould be conſtantly inſerted in tranſlations, and the redundant pronoun frequently: as " Build ‡

* P. 24. See alſo Pilkington's remarks. p. 97.

† Beauſobre & Lenfaut. Preface. ccxxxii.

‡ See Dr. Geddes's letter to the Biſhop of London. p. 22.

" me an altar." " Come curſe me Jacob." Claſſical tranſlators will be more diſpoſed to the uſe of the latter, by being accuſtomed to them in the beſt Greek and Latin writers. But as tranſlating theſe and many other * Hebrew redundancies ſometimes well expreſſes the manner and force of the original, and ſometimes appear unnatural and vulgar; the admiſſion or rejection of them muſt often be determined by a good taſte and a good ear.

* See Dr. Geddes's letter to the Biſhop of London. p. 18—29.

RULE

RULE II.

WHERE the Engliſh idiom requires a paraphraſe, the tranſlator ſhould endeavour ſo to form it as to comprehend the original word or phraſe; and the ſupplemental part ſhould ſtand in Italics: except where harſhneſs of language ariſes from purſuing this method.

Biſhop Lowth renders נזרו אחור Iſai. i. 4, "They are eſtranged from him, they have "turned their back upon him." According to this rule, we ſhould render thus: "They "are eſtranged *from him, they are gone* back-"ward." So Luke ix. 53 may be rendered, "Becauſe his face was *as though he were* going "to Jeruſalem." Sometimes the rule muſt be impracticable: and where the diction

 becomes

becomes inelegant, or inharmonious, from the obſervance of it, it ſhould be neglected.

The uſe of Italics, like that of punctuation, and of annotation at the foot of the page, may well be placed among the ingenious improvements of the moderns: and I think that Italics may be very properly introduced in a tranſlation of the bible, though other books may not be eſteemed of ſufficient importance to juſtify their admiſſion. And yet ſome principal editors of the Greek claſſics, as Barnes, Hudſon, Clarke, Duker, &c. have uſed them throughout their Latin tranſlations.

In Cranmer's bible, the * additions to the Hebrew and Greek originals in the Latin Vulgate were tranſlated and inſerted in a ſmaller letter than the text. The † editors

* Lewis 8vo. 128.

† See their preface.

of

of the Geneva bible aſſign this reaſon for ſupplements in the text with another kind of letter; that "ſuch was the grace and property "of the Hebrew and Greek tongues, that "they could not be underſtood of thoſe who "were not well practiſed therein, but either "by circumlocution or by adding the verb "or ſome word." In Archbiſhop Parker's "bible, there are many * inſertions between brackets, and in a ſmaller character, which are equivalent to the Italics uſed by King James's tranſlators. Dr. Geddes † believes that Italic ſupplements were firſt uſed by Arias Montanus, who died in 1598. Sometimes the ‡ antecedent ſhould be ſupplied

* See Pſ. lxii.

† Letter to the Biſhop of London. p. 33.

‡ See letter to the Biſhop of London. p. 47.

in * Italics: as Numb. xxiii. 7, " And " *Balaam* took up his parable." Sometimes the interpretation of a proper name ſhould be given in Italics: as, " Call her name Loruhamah, *or*, " *Not-having-obtained-mercy:* " for I will no more have mercy on the houſe " of Iſrael." Hoſ. 1. 6. Sometimes words neceſſary to the ſenſe ſhould be added in Italics: as, " *Set* the trumpet to thy mouth: as an eagle *the Aſſyrian cometh* againſt the houſe of Jehovah." Hoſ. viii. 1. Italics are alſo very uſeful for illuſtrating the conciſeneſs and the peculiar turn and manner of the original. The conciſeneſs of the Hebrew language appears by repreſenting a tranſlation in this form: But I *give myſelf unto* prayer. Pſ. cix. 4. It is often expedient to ſupply the participle *ſaying* in a different character: as before Prov. xxxi. 29:

* The reader will find Houbigant's opinion of Italics, Proleg. cxc; and Dr. Geddes's, Proſpectus p. 94. Letter to the Biſhop of London, p. 26, 33, 34, 35. Yet I obſerve that he has adopted them in his ſpecimen.

before

before Eccl. iv. 6: before Cantic. vi. 10. Our tranſlators have ſupplied it Iſaiah xiv. 16; and thus the learned reader, unſkilled in Hebrew, is led to compare that paſſage with thoſe animated ones which critics have praiſed in the firſt * writers of antiquity. When the conjuction *and* is printed in Italics in ſuch paſſages as "How † goodly are thy "tents, O Jacob: *and* thy tabernacles, O "Iſrael!" It is ſhewn that the aſyndeton abounds in the Hebrew ſcriptures. There is an elegant Atticiſm which occurs Luke xiii. 9. "If it bear fruit, *well*." We find this figure of ſpeech in the Chaldee, Dan. iii. 15; and, I think, in the Hebrew, Exod. xxxii. 32: "Yet now, if thou wilt forgive "their ſin, *well*." Diſtinguiſh the word *well* by Italics; and the figure admired in the beſt Greek writers is preſented to the eye of thoſe ſcholars who are unable to conſult the

* See Il. O. 348. Æn. ix. 642.

† Numb. xxiv. 5.

original.

original. The particle of ſimilitude is often omitted by Hebrew writers, as by the moſt elegant among the claſſics. " Therefore " were their inhabitants of ſmall power, " they were diſmayed and confounded: they " were *as* the graſs of the field, and *as* the " green herb; *as* the graſs on the houſetops, " and *as* corn blaſted before it groweth up. " Iſai. xxxvii. 27. " All thy ſtrong holds " *ſhall be as* fig trees with the firſt ripe figs." Nah. iii. 12. And Deut. xxviii. 23 ſhould be rendered, " And thy heaven that is over " thine head ſhall be *as* braſs; and the earth " that is under thee *as* iron." When Italics imply the omiſſion of this particle, a pleaſing parallel is drawn between the Hebrew idiom and that of the learned languages.

RULE

RULE III.

WHERE a verbal tranſlation cannot be thus interwoven, one equivalent to it, and which implies the reading in the original, ſhould be ſubſtituted; and the idiom in the text ſhould be literally rendered in the margin.

By obſerving the ſecond and third rules, the utmoſt fidelity to the original will be ſhewn, which is the primary duty of a biblical tranſlator; the cuſtoms and manner of the eaſtern nations will be explained; the peculiar genius of the original languages will be exhibited, and the reader unſkilled in them will be beſt enabled to interpret for himſelf.

Thus

Thus Biſhop Lowth renders Iſaiah v. 1. "My beloved had a vineyard on a high and "fruitful hill." Here the marginal rendering ſhould be, *on an horn the ſon of oil.*

And Gen. xiv. 22. ſhould be rendered, "And Abram ſaid to the King of Sodom," "I have ſworn to Jehovah, the Moſt High "God, &c." Margin. "I *have lifted up* "*mine hand.*"

The Geneva tranſlators ſpeak thus of marginal renderings: "Where the Hebrew "ſpeech ſeemeth hardly to agree with ours, "we have noted it in the margin, uſing "that which was more intelligible." And the fourth rule obſerved by our tranſlators, according to Le Long, was, "Hebraiſmi "et Græciſmi difficiliores in margine repoſiti "ſunt."

I believe that the common people rarely look beyond the text of their bibles. But

an

an authorized verſion ſhould be adapted to all claſſes of men. Thoſe who are acquainted with the original may be agreeably and profitably reminded of Hebraiſms, when they read a tranſlation. Men of ſound underſtanding, unſkilled in the languages, will often receive a favourable idea of the oriental ſtyle by a verbal tranſlation of its idioms; which, in general, are ſtrong, beautiful, and intelligible modes of ſpeech, and will naturally attract attention and admiration by their novelty to a mere Engliſh reader. Scholars, unacquainted with Hebrew, will receive pleaſure and inſtruction from a literal verſion of orientaliſms * immediately preſented to their eye, without the trouble of referring to a ſervile Latin tranſlation. Indeed, I cannot conceive how a tranſlator can "mark † the "peculiarities of his Author's ſtyle, imitate "his features, his air, his geſture, and even "his voice," without having conſtant recourſe to this expedient.

* See Dr. Geddes's letter to the Bp. of London. p. 17.

† Biſhop Lowth's Iſaiah. p. xxxv.

RULE

RULE IV.

THE language of a biblical tranſlation ſhould be pure, or conformable to the rules of grammar.

" Biſhop Lowth * has corrected many " grammatical paſſages in our verſion of " the Old and New Teſtament; and the " rules of criticiſm which he has laid down, " and which are now as it were eſtabliſhed, " will enable us to correct ſeveral hundred " errors of a ſimilar nature in the New " Teſtament alone."

* Dr. Symonds. p. 8.

" The

" The * general tenor of their verſion of " the four Goſpels, and of the Acts of the " Apoſtles, muſt induce us to conclude that our " Tranſlators had not a thorough knowledge " of Grammar and Syntax ; or, at leaſt, that " they did not ſufficiently attend to the rules " of them. As the inſtances of this kind " are exceedingly numerous, I ſhall ſelect " only a few ſpecimens."

The following examples have occurred to me in the ſame part of the ſacred writings.

Matth. xviii. 12. " If a man have an " hundred ſheep, and one of them be gone " aſtray, doth he not leave the ninety and " nine, and *goeth* [go] into the mountains, " and *ſeeketh* [ſeek] that which is gone " aſtray ?"

* Dr. Symonds. p. 63. See the ſpecimens from p. 64. to p. 90.

Matth.

Matth. xxv. 26. " Thou knoweſt that " I reap where I ſowed not, and gather " where I *have not ſtrawed*, [ſtrawed not. " or, rather, ſcattered not."]

Luke xii. 48. " But he that knew not, " and *did commit* [committed] things worthy " of ſtripes, &c."

John vii. 49. " But this people who " *knoweth* [know] not the law are accurſed."

John ix. 31. " Now we know that God " heareth not ſinners: but if any man be a " worſhipper of God, and *doeth* [do] his " will, him he heareth."

Acts xxvii. 21. " Sirs, ye ſhould have " hearkened unto me, and not have looſed " from Crete, and *to have gained* [have " gained] this harm and loſs."

There

There are many grammatical niceties about which tranſlators of the bible ſhould agree in common. One active preter tenſe of certain verbs, as *brake*, *ſpake*, &c. ſhould be regularly uſed; and one paſſive participle, as *gotten*, *holpen*, &c. The particles which govern a * ſubjunctive mood ſhould be enumerated: as *before*, John xiv. 29, *if*, *leſt*, *that* when it denotes the motive or end, *though*, or *although*, *till* or *until*, *unleſs*, *whether*, &c. Rules reſpecting the uſe of *ſhall* and *will*, *ſhould* and *would*; and of the auxiliaries *am* and *have* before the paſſive participles of verbs neuter, as I *am* or *have aſcended*, *fallen*, *grown*; &c. ſhould be extracted from our moſt learned gram-

* The ſubjunctive ſhould be uſed when the phraſe expreſſes a condition, doubt, conceſſion, or contingency: as, *if* thou *be* the ſon of God; *though* he *fall* &c. But when the form is equivalent to an affirmation, the indicative ſhould be uſed: as, *though* he *was* a ſon, *though* he *was* rich, &c. Lowth's grammar. p. 154.

marians,

marians, Wallis, S. Johnſon *, Lowth, and Prieſtley; and they ſhould be carefully examined and ſettled by the moſt accurate judges.

My preſent opinion is, that we ſhould write *afterward*, not *afterwards*; † *among*, not *amongſt*; *between*, not *betwixt*; *downward*, not *downwards*; *ever ſo*, not *never ſo*, before an adjective; *forward*, not *forwards*; *further*, from *forth*, not *farther*; *hence*, not *from hence*. Is it lawful—or *not*? not *no*? Luke xx. 22. *nowiſe*, not *noways*; *otherwiſe*, not *otherways*; *I would rather*, not *I had rather*; *thence*, not *from thence*; *upward*, not *upwards*; *unleſs* a conjunction, not *except*; *whence*, not

* See *ſhall*, *will*, in his dictionary.

† In ſome of the inſtances here given, I have uſed the liberty to differ from Mr. Sheridan in his preface to Swift's works.

from

from whence; *who* the maſculine relative, not *which*; *who* before a conſonant, and *that* before a vowel: but ſome have propoſed to reſtrain the relative *that* to things without life. There would be no neceſſity for mentioning that *it* is the neuter pronoun, and *her* the feminine, if our tranſlators had not often ſubſtituted the latter for the former, according to the cuſtom of their age. This ſometimes produces ſtrange confuſion. "This vine *did bend* [bent] *her* roots toward "him, and ſhot forth *her* branches toward "him, that he might water *it* by the "furrows of *her* plantation.——*It* ſhall "wither in all the leaves of *her* ſpring." Ezek. xvii. 7, 9. "Shall I cauſe *it* to return "into *his* ſheath?" Ib. xxi. 30. "Doth not "behave *itſelf* unſeemly, [unbecomingly] "ſeeketh not *her* own." 1 Cor. xiii. 5.

It alſo ſeems to me that the article *an* ſhould be uſed before all vowels, not excepting *u* in ſuch words as *uſage*; before *o*

when it has the ſound of *w*, as in *one*; and before *h* when it aſpirates words, as in *houſe*. I alſo think that the pronouns *mine* and *thine* are proper in thoſe places where the article *an* is required. Theſe modes of writing are the more ancient and auſtere ones; and therefore ſeem more ſuitable to the ſtyle of the ſacred writings.

RULE

RULE V.

PROPRIETY ſhould be a prevailing character in the words and phraſes of a biblical tranſlation: that is, they ſhould have the ſanction of uſe, and the ſignification given to them ſhould be warranted by the beſt ſpeakers and writers.

To this general rule a few exceptions are neceſſary, that the venerable turn of our preſent verſion may be retained. We ſhould admit into our Engliſh bible the ancient inflections of verbs; the ancient form of ſimple and poſſeſſive pronouns; ſome ancient compounded words, as *herein, hereupon* &c. and, occaſionally, ſuch ancient words and phraſes as add no leſs dignity to the ſublime

parts of the ſacred page than to an heroic poem, and, like illuſtrious ſtrangers, attract our attention and reſpect. But, in conformity to this rule, a large number of words and phraſes ought to be expunged from our preſent tranſlation; in furniſhing a complete index of which, future correctors of it will be much aſſiſted by the * authors to whom I have already referred.

* P. 234, 5, 6.

RULE VI.

THE Simplicity of the preſent verſion ſhould be retained.

Swift was an admirer of ſimplicity, and is an example of it. He thinks it " one * " of the greateſt perfections in any language;" and " the many beautiful paſſages in the " Old and New Teſtament he takes to be " owing to the ſimplicity that runs through " the whole."

This ſimplicity ariſes in a great meaſure from the preference of pure Engliſh words to foreign ones. Thus our tranſlators uſe *keep back* for *ſuppreſs*, *call upon* for *invoke*, *bow down* for *incline*, *lift up* for *exalt*, *ſtretch*

* Letter to Lord Oxford.

out for *extend*, *put under* for *ſubmit*, *put out* for *extinguiſh*, *cry out* for *exclaim*, *put away* for *divorce*, *put aſunder* for *ſeparate*, *cut off* for *reject*, *let go* for *diſmiſs*, *fall away* for *deſert*, &c. They are even ſo fond of theſe Angliciſms, that they of ten prefer them to ſingle Engliſh words: as in the uſe of *turn back* for *return*, *go away* for *depart*, *let go* for *releaſe* &c. Our tranſlators ſhould be imitated in every circumſtance which produces ſimplicity, not only becauſe a ſimple ſtyle has exquiſite charms for every reader of taſte, but alſo becauſe it is accommodated to ordinary capacities; which is ſo great a merit in a verſion deſigned for popular uſe, that, in the opinion of ſome, "no "* word ſhould be admitted into our "Engliſh bible, however proper and elegant, "if another more eaſy can be found."

Dr. Geddes † himſelf grants that, in general, domeſtic words are preferable to

* Theological Repoſitory. v. 209.

† General anſwer &c. p. 19.

exotic

exotic ones, when both are equally uſed, and both expreſs the ſame idea. But if one is more explicit, more diſcriminating, more noble, and more harmonious, he ſays that he ſhould certainly adopt it without regard to its origin. Here a tranſlator ſhould conſider how he can beſt unite the ſeveral qualities which conſtitute the perfection of his work; and that his language ſhould be no leſs plain and intelligible, than preciſe and dignified. He may therefore well prefer ſimple language of our own growth, when it ſufficiently expreſſes the meaning of the original; he may allow ſomething to the nature of a verſion which is more for uſe than for ſhew; and may juſtly think his own a ſituation in which, according to the Critic's advice, the ſtrength of a writer ſhould be purpoſely ſpared and extenuated.

Mr. Wakefield * laid it down as a rule for himſelf, " to make his tranſlation as com-

* Preface to his tranſlation of the N. T. p. v.

" pletely

" pletely vernacular without vulgarity, as " was consistent with some necessary induce- " ments to variation which he specifies: that " it might be rendered as perfect a specimen " as he could make it of pure unaffected " English diction." He adds: " With this " view to purity of style, I have, in some " instances, substituted a word of our own " growth for its equivalent from a Roman " origin.——I could wish to see an English " version of the scriptures in such phraseo- " logy as should make it *an everlasting* " *possession* for our countrymen."

The rule excludes

I. Such foreign words as *dilate*, *vindicator*, *fabricator*, *inanity*, * *rectitude*, &c. *devolve*, *revolve*, *relinquish*, *convoke*, *deposit*, *libations*,

* See Bishop Lowth's Isaiah.

machinations,

* *machinations*, &c. *conflux*, *inebriated*, *veracity*, † *veracious* &c.

The rule excludes

2. The pomp and elegance of moderniſed diction. Dr. Doddridge renders Mark vi. 21, " And a convenient day happened when " Herod on his birthday made a ſupper for " his lords, and chief officers, and other " *perſons of diſtinguiſhed rank* in Galilee." Biſhop Lowth has *diſparting rills*, Iſai. xxx. 25; your ſoul ſhall feaſt itſef with *the richeſt delicacies*, ib. lv. 2; *in ſuppliant guiſe addreſs thee*. Ib. xlv. 14. Dr. Blayney tranſlates, " His haughtineſs is exceedingly *ſupereminent*." Jer. xlviii. 29. And we find in Dr.

* See Dr. Blayney's Jeremiah.

† See Dr. Geddes's Proſpectus. 132, 3. Letter to the Biſhop of London. 54.

Campbell,

Campbell, " Now if Satan expel Satan, his " kingdom is *torn by civil dissentions.*" Matth. xii. 26. " Many will *assume my character*, saying, I am the Messiah." Ib. xxiv. 5. " When he returned, *vested with* " *royal power.*" Luke xix. 15.

Similar embellishments of style are the natural consequence of free versions; and therefore, in Dr. Geddes's * judgement, " form perhaps the strongest argument that " can be urged in favour of literal versions."

The words of the learned and excellent Prussian translators, † De Beausobre and L'Enfant, are very pertinent to the present subject. " We have avoided all expressions " which are too modern, and which border " on the least affectation. And though we

* Prospectus. 135.

† Preface generale. ccxxxiv.

" have

" have conformed ourſelves to the ſtyle of
" the ſacred writers, we have taken care
" that this popular manner ſhould not be a
" low one ; leſt, according to the proverb,
" familiarity might beget contempt. In the
" ſimple language of theſe authors there is a
" nobleneſs, which advantageouſly diſtin-
" guiſhes them from ordinary writers ; and
" we have endeavoured not to deviate from
" it."

RULE

RULE VII.

A TRANSLATION of the bible ſhould be perſpicuous.

What the beſt critics have obſerved of diction in general, that its excellence conſiſts in being perſpicuous and not abject, is peculiarly applicable to the ſtyle of an authoriſed biblical verſion.

" If, ſays Dr. Geddes, * the ſcriptures are " at all to be tranſlated, of which we can " have no doubt, they ſhould certainly be

* Proſpectus. p. 129.

" made

" made as plain and perſpicuous as poſſible ; " and not a ſingle ambiguity ſhould be left " in them that can be by any means re- " moved."

" To attain this perſpicuity," ſays the ſame * writer, " it will always be lawful " for a tranſlator to paraphraſe what cannot " be literally rendered without obſcurity."

My perſuaſion is, that the tranſlator ſhould not invade the province of the commentator ; but that, when a paſſage is too obſcure for ordinary readers, the preferable method is, to annex ſhort notes explaining the grammatical ſenſe.

" It † were to be wiſhed, ſays Dr. " Waterland on this ſubject, that the later

* Letter to the Biſhop of London. p. 54.

† Scripture vindicated. Part iii. 64.

" Engliſh

" Engliſh tranſlators had either not followed
" the Geneva verſion in their own ſcrupulous
" adherence to the very letter and phraſeology
" of the Original, or, if they reſolved ſo
" to do, that they had added ſome marginal
" note alſo. For as too ſervile an adherence
" to the letter, in ſuch caſes, requires a
" cautionary or explanatory note; ſo, if
" no note be intended, the tranſlation itſelf
" ought to be the freer and bolder in ex-
" preſſing the *certain ſenſe* of the Original,
" ſo as to anſwer the end of ſtrict verſion
" and note both in one." At the ſame time, the literal tranſlator ſhould pay conſtant attention to the chief cauſes of perſpicuity; the uſe of words that are common and therefore intelligible, and the moſt proper diſpoſition of them in a continued diſcourſe. As the oppoſite qualities of ſtyle produce obſcurity, they muſt be carefully avoided by a tranſlator of the ſcriptures, as far as the nature of the original writings permits; which are by no means compoſed according to the

rhetorical

rhetorical rules reſpecting a moderate length of periods, and an orderly arrangement of clauſes.

Obſolete, foreign, and learned words and phraſes ſhould not be admitted, except where the idea is of ſuch a nature that it ought to be conveyed indirectly. Some paſſages in our verſion are now of ſo antiquated a turn, as not to be underſtood by the generality of ſcholars. As Judges ix. 53, "And a certain woman caſt a piece of a "milſtone on Abimelech's head, and *all to* "brake his ſcull." That is, utterly, altogether, brake : ותרץ, et fregit. And again, Ezek. xxx. 2. "Woe *worth* the day." That is, befal. *Worth*, eſſe, fieri. Junius. הה ליום, væ diei, alas for the day ! It muſt always be remembered that Biſhop Lowth's verſion is deſigned for the learned : in one for vulgar uſe *ſorec* for *choicè vine*, *ilex* for *green oak* &c. would be clearly inadmiſſible. In the New Teſtament ſome Geek words are retained,

as *phylacteries*, which may be rendered *frontlets* or *ſcrolls*; and *anathema*, to which I prefer *accurſed*. There are three ways of proceeding as to Hebrew and Hebrew-Syriac words, ſuch as Lo-ammi, Hallelujah, Raca, Mammon, Hoſanna, Maranatha &c: admitting them into the text and rendering them in the margin, as our tranſlators do; rendering them in the text, and inſerting them in the margin; or both retaining and rendering them in the text, as, Maranatha, *that is to ſay, Our Lord cometh.* Where the word has no reference to another part of the ſentence, the ſecond mode is preferable; but I recommend the laſt way, when the force of the paſſage cannot be underſtood without knowing the etymology of the term: as, — "and ſhalt call his name Iſhmael, *or*, "*God-heareth*; becauſe Jehovah hath heard "thine affliction." Gen. xvi. 11. So Hoſea 1. 9. "Call his name Lo-Ammi, *or*, *Not-*"*my-people*. For ye are not my people, &c."

In

In their preface our tranſlators thus expreſs themſelves on this ſubject: "We have "ſhunned the obſcurity of the Papiſts, in "their *azymes*, *tunike*, *rational*, *holocauſts*, "*prepuce*, *paſche*, and a number of ſuch "like, whereof their tranſlation is full, and "that of purpoſe to darken the ſenſe." &c. "That there are certain myſterious words of "the originals, which ſhould not be ren-"dered, may be a pious, but is not a "rational * notion."

Retaining too much of the Hebrew idiom is another ſource of obſcurity. Thus Ainſworth renders pſ. xcv. 2, "Let us "*prevent his face* [come before his preſence] "with thankſgiving." Of this kind there are ſome inſtances in Dr. Blayney's Jeremiah: "If it ſeem good unto thee to come with "me to Babylon, come; and I will *ſet mine* "*eyes upon thee*." [look well unto thee] c. xl. 4. "Let not *the daughter of thine eye*

* Dr. Geddes's Proſpectus. 129.

" ſtand ſtill." [the apple of thine eye ceaſe.] Lament. ii. 18.

Want of regular arrangement in the branches of ſentences is another cauſe of obſcurity: to remove which ſome excellent crititics have thought that, even where there is a trajection in the original, the clauſes in a tranſlation ſhould be diſpoſed in an orderly manner. As Mark xi. 13. " And when " he ſaw a figtree at a diſtance, having leaves, " he came, if perhaps he might find any " thing upon it; for the ſeaſon of gathering " figs was not come: but when he came to " it he found nothing but leaves." Mark xv. 21. " And one Simon, a Cyrenian, " the father of Alexander and Rufus, who " paſſed by, coming out of the country, " they compel to bear his croſs." Mark xvi. 3, 4. " And they ſaid among them- " ſelves, Who ſhall roll away the ſtone for us " from the door of the ſepulchre? For it " was very great. But when they looked " they ſaw that the ſtone was rolled away."

Dr.

Dr. Symonds has pointed out three cauſes of ambiguity in our verſion.

1. It is often extremely difficult to find the antecedent to which the relatives refer. As, " And, behold, there was a man who " had a withered hand; and they aſked " *him* [Jeſus] ſaying, Is it lawful to work a " cure on the Sabbath?" Matth. xii. 10.

2. Equivocal expreſſions are frequently uſed. As, " Whoſoever deſireth to be great " among you, let him be your *miniſter*. [ſervant."] Matth. xx. 26. " Ye have " heard of my *converſation* [behaviour] in " time paſt." Gal. 1. 13.

3. There is an indeterminate uſe of prepoſitions. As, " But now ye ſeek to kill " me, a man that hath told you the truth, " which I have heard *of* [from] God." John viii. 40.

RULE VIII.

THE ſame original word, and its derivatives, according to the different leading ſenſes, and alſo the ſame phraſe, ſhould be reſpectively tranſlated by the ſame correſponding Engliſh word or phraſe: except where a diſtinct repreſentation of a general idea, or the nature of the Engliſh language, or the avoiding of an ambiguity, or elegance of ſtyle, or harmony of ſound, requires a different mode of expreſſion.

In their preface we learn the ſentiments of our tranſlators on this ſubject.

" Another

"Another thing we think good to ad-
" moniſh thee of, that we have not tied
" ourſelves to an uniformity of phraſing, or
" to an identity of words; as ſome peradven-
" ture would wiſh that we had done, becauſe
" they obſerve that ſome learned men ſome-
" where have been as exact as they could
" that way. Truly, that we might not
" vary from the ſenſe of that which we had
" tranſlated before, if the word ſignified the
" ſame thing in both places, (for there be
" ſome words that be not of the ſame ſenſe
" every where,) we were eſpecially careful,
" and made a conſcience, according to our
" duty. But that we ſhould expreſs the
" ſame notion in the ſame particular word, as
" for example, if we tranſlate the Hebrew
" or Greek word once by *purpoſe*, never to
" call it *intent*; or one where *journeying*,
" never *travelling*; if one where *think*, never
" *ſuppoſe*; if one where *pain*, never *ache*; if
" one where *joy*, never *gladneſs*, &c; thus to
" mince the matter, we thought to ſavour
" more of curioſity than wiſdom, and that
" it

" it would rather breed ſcorn in the atheiſt
" than bring profit to the godly reader.
" For is the kingdom of God become words
" or ſyllables? Why ſhould we be in bondage
" to them, if we may be free? uſe one
" preciſely, when we may uſe another no
" leſs fit as commodiouſly?——We might
" alſo be charged by ſcoffers with ſome un-
" equal dealing towards a great number of
" good Engliſh words.——Add hereunto
" that niceneſs in words was always accounted
" the next ſtep to trifling; and ſo was it
" to be curious about names too: alſo that
" we cannot follow a better pattern for elocu-
" tion than God himſelf: therefore he uſing
" divers words in his holy writ and indifferent-
" ly for one thing in nature, we, if we will
" not be ſuperſtitious, may uſe the ſame
" liberty in our Engliſh verſions out of
" Hebrew and Greek, for that copy or ſtore
" that he hath given us."

Hugh

Hugh Broughton, tranſlator of Daniel, Eccleſiaſtes, Lamentations, and Job, a learned but arrogant man, wrote an epiſtle on tranſlating the Bible; a copy of which the Biſhop of London tranſmitted to King James's tranſlators while they were engaged in the work. Broughton's fifth rule was, "The ſame terms muſt be tranſlated the "ſame * way." It therefore ſeems probable that the paſſage juſt quoted was introduced for the purpoſe of diſcuſſing Broughton's poſition.

Other learned men have expreſſed themſelves differently from our tranſlators.

"Veterem interpretem Eraſmus merito in "eo reprehendit, quod unum idemque voca-"bulum ſæpe diverſis modis explicet. Atqui "in eo ipſo quoties peccat? Leviculum hoc "eſt, dices. Ego vero aliter cenſeo, niſi cum

* Lewis. Fol. 76, 7, 8.

"ita

" ita neceſſe eſt, in his quidem libris in quibus
" ſæpe videas mirifica quædam arcana velut
" unius vocabuli involucris tegi: ut quo
" propius abeſt a Græcis & Hebræis Latina
" interpretatio, eo mihi quidem magis pro-
" banda videatur: ita tamen ut, ſimplicitate
" illa ſermonis ſervata, quæ in his Spiritus
" ſancti oraculis plane divina eſt, aſperum
" illud & horridum ſcribendi genus vitetur."

" Verborum proprietatem adeo ſtudioſe
" ſum ſectatus, ut etiam a ſynonymis, quoad
" ejus fieri potuit, libens abſtinuerim. Sin-
" gula Græca vocabula eodem ubique modo
" exprimere ſtudui, niſi cum diverſa fuerit
" ſignificatio, aut peculiaris aliqua ratio
" incidit: quam & ipſe plerumque notavi."

Beza Nov. Teſt. 1563. *Dedic. to Queen Elizabeth.*

" Quum autem, ſicut in Græco ſermone
" una eademque vox retinetur, in Latina
" quoque

" quoque interpretatione ſervatur, ea certe in
" re multum conſuli iis potiſſimum videtur,
" qui, cum Græcæ linguæ ſint imperiti, Latino
" acquieſcere ſermoni neceſſe habent. Nam
" inde hoc ſatem colligunt, uno eodem-
" que vocabulo Græcum ſcriptorem uti,
" ideoque locum unum cum altero conferri
" debere."

Henr. Stephani præf. ad Nov Teſt. 12mo. 1576.

" Here at one view," ſays Doctor Taylor in the preface to his * Hebrew concordance, " thoſe who ſhall undertake a new verſion " will ſee under every word how variouſly it " is rendered in the preſent verſion; and ſo " may more eaſily and exactly judge how juſt " thoſe renderings are, and how far they may " be reduced to one and the ſame rendering,

* It would be very uſeful to tranſlators, if a concordance of the Greek Teſtament was formed on the ſame plan.

" which

" which is much to be preferred where the
" ſenſe will bear it."

" Enough hath been ſaid to ſhew that the
" ſame Hebrew word ſhould continue to be
" rendered in the ſame manner in any verſion;
" unleſs ſome evident appropriated ſenſe had
" been affixed to it, which ſometimes makes
" a * variation neceſſary: as, חטאה ſome-
" times ſignifies *ſin*, and ſometimes *a ſin-*
" *offering*."

" It is † enough that the ſame word or
" phraſe be, in the ſame circumſtances, and
" in the ſame acceptation, tranſlated in the
" ſame manner."

* Pilkington's remarks &c. 151.

† Dr. Geddes. Proſpectus. 137. Letter to the Biſhop of London. 4. where he ſhews that our tranſlators often deviate from this rule.

" The

"The * rule, to tranſlate uniformly, when "it can be done, in a conſiſtency both with "propriety and perſpicuity, is a good rule; "and one of the ſimpleſt and ſureſt methods "I know of making us enter into the con-"ceptions of the ſacred writers, and adopt "their very turn of thinking."

A more ſcrupulous exactneſs may well be required in tranſlating the ſcriptures, than in any other tranſlation: and unlearned readers ſhould not be deceived, by the needleſs uſe of ſynonymous terms, in their compariſon of paſſages which appear to be parallel, and in their notions about the extent of the original languages and copiouſneſs of ſtyle in the ſacred writers. It may alſo be ſhewn that not only the ſenſe, but the beauty and force, of many paſſages depend on a verſion not deviating from uniformity without a deciſive reaſon.

* Dr. Campbell. 1. 290.

It

It is therefore propoſed

1. That tranſlators ſhould previouſly agree on the rendering of certain words and phraſes. For inſtance, that יהוה ſhould always be rendered by "Jehovah," and יהוה צבאות by "Jehovah *the God* of Hoſts."

The word * Jehovah, which expreſſes the divine ſelfexiſtence, is familiariſed to us by its occaſional uſe in our common tranſlation. It appears to me not a barbarous † but a grand and magnificent term; and its dignity is allowed by its frequent admiſſion into our ſacred poetry, from Sandys and Milton to Merrick Maſon and Potter. It cannot be

* Draſius could find no higher authority for this word than that of Galatinus, who lived in 1530. Dr. Geddes's Letter to the Biſhop of London. 55. Caſley, in his preface to the catalogue of books in the King's Library, ſays that it was never heard of till Luther's time. Lewis. 8vo. 129.

† See Dr. Geddes's Letter to the Biſhop of Lond. 55.

excluded

excluded from ſome places without manifeſt impropriety: as Exod. vi. 3. Pſ. lxxxiii. 18. Iſai. xlvii. 4. Amos iv. 13. I would alſo tranſlate יה by Jehovah; and place *Jah* in the margin.

" It * ſeems better to retain the original " word Jehovah, than to tranſlate it LORD. " Firſt, becauſe it is the peculiar and incom- " municable name of God. Secondly, be- " cauſe, being his tutelar name too, the " propriety of it is more obſervable when " oppoſed to the Gods of the heathen, " as it frequently is. And thirdly, becauſe " Hebrews having another word which pro- " perly ſignifies what our word *Lord* does, " and is ſo tranſlated, the common reader is " apt to confound them."

It is propoſed

2. That it ſhould be conſidered, by the help of concordances, whether the ſame

* Green on the poetical parts of the O. T. p. 59.

word

word can always be rendered in the ſame manner; and that, when an Engliſh word ſuits every place, it ſhould be invariably uſed. Our tranſlators often vary their terms, not only unneceſſarily, but ſo as to miſlead the reader. Κρατιςὸς, which occurs four times, is twice rendered, "moſt excellent," and twice "moſt noble." Πατριὰ, which occurs thrice, is rendered by "family," "lineage," and "kindred." Ἀνατατόω, which occurs thrice, is rendered by "to turn upſide down," "to make an uproar," and, "to trouble." The words καιροῖς ἰδίοις occur thrice, and are rendered "in due time," "in his times," and, "in due times." Κόπος is thrice joined with μόχθος; and the words are once rendered by "wearineſs and painfulneſs," and twice by "labour and travel." Within the compaſs of two verſes, ἀρχιτρίκλινος is rendered "governour of the feaſt," and "ruler of the "feaſt:" John ii. 8, 9. John xv. 26, 27, μαρτυρεῖν is rendered "to teſtify," and "to "bear witneſs." 1 Cor. xii. 4, 5, διαιρέσεις

is

is rendered "diverſities," and "differences." Ezek. xxx. 6, 18, the ſame words are rendered "the pride of her power," and "the pomp of her ſtrength." Even in the ſame verſe we find μένω tranſlated by "abide" and "tarry," Luke xxiv. 29: ἐλέω by "to "have compaſſion" and "to pity," Matth. xviii. 33: and ἀιώνιος by "everlaſting" and "eternal," Matth. xxv. 46.

3. That, if the original word cannot always admit of the ſame rendering, of which there are many examples, the different renderings may be reduced to as few as poſſible, and thoſe the fitteſt which the Engliſh language affords.

4. That different words, which have the ſame ſenſe or nearly the ſame, ſhould be diſtinguiſhed in tranſlating them, when the Engliſh tongue furniſhes diſtinct and proper terms. As ἐκπλήσσομαι "I am greatly "amazed," θαμβέομαι "I am aſtoniſhed," ἐκθαβέομαι "I am greatly aſtoniſhed," ἀσθενὴς "ſick,"

" ſick," ἄῤῥωστος " diſeaſed :" μαλακία " malady," ἀσθένεια " infirmity," νόσος and " νόσημα " diſeaſe:" πολύτιμος " very coſtly" πολυτελὴς " very precious," βαρύτιμος " of " great price." Nice diſtinctions in phraſeology, and minute differences in words, ſhould be obſerved by accurate tranſlators. Thus Matth. xxvii. 46, Mark xv. 34, ἀνέβοησε and ἐβόησε are rendered " cried :" but the former word ſhould be rendered " cried out."

5. That parallel paſſages ſhould be rendered in the ſame words. But ὑπερ is differently rendered, Mark ix. 40, Luke ix, 50. " He that is not againſt us, is on our " part." " He that is not againſt us, is for " us." Matth. xxvi. 41 and Mark xiv. 38 exactly correſpond in the original, but differ in our tranſlation. " Watch and pray, that " ye enter not into temptation : the ſpirit " indeed *is* willing, but the fleſh *is* weak." " Watch ye and pray, leſt ye enter into " temptation :

" temptation: the ſpirit truly *is* ready, but " the fleſh *is* weak."

The quotation from Gen. xv. 6. is rendered differently Rom. iv. 3, Gal. iii. 6, James ii. 23; our tranſlators uſing " counted," " accounted," and " imputed" for ἐλογίσθη. Again: We find that the quotation from pſ. xcv. 11. is rendered " They ſhall " not enter into my reſt," Hebr. iii. 11; and, " If they ſhall enter into my reſt," ib. c. iv. 5.

That many paſſages of ſcripture would be placed in a ſtriking light by uniformity of rendering, may appear from the following examples. Iſaiah xxxvii. 3, 4, ſhould be thus rendered, " This day *is* a day of trouble, and of *reproof*, and of blaſphemy.— " It may be that the Lord thy God—will " *reprove* the words &c." Rabſhakeh has uttered words of *reproof* againſt Judah: it may be that God will *reprove* the words of the Aſſyrian. So Matth. v. 15, 16: " and

" it *ſhineth*, λάμπει, [not, and it giveth light]
" to all that are in the houſe. Let your light
" ſo *ſhine*," &c. λαμψάτω. Rom. 1. 19:
" Becauſe that which may be known of God
" is *manifeſt* [φανερὸν] among them: for God
" hath *manifeſted* it [ἐφανέρωσε, not *ſhewed* it]
" unto them." Rom. xv. 4, 5: " For
" whatſoever things were written aforetime,
" were written for our inſtruction, that we
" through patience and *comfort* of the
" ſcriptures might have hope. Now the
" God of patience and *comfort* [not, conſo-
" lation] grant you to be likeminded &c.
And again, ib. *v.* 12, 13: " in him ſhall
" the gentiles *hope*. [not, truſt,] Now the
" God of *hope* fill you with all joy" &c.
The beauty of St. Paul's manner is loſt in
the common rendering.

Sometimes a diſtinct repreſentation of a general idea requires a different word: as מנחה in a general ſenſe is *a gift*, in a reſtrained ſenſe, *an offering*

Sometimes

Sometimes the Engliſh language makes a different term neceſſary: as בהמה when oppoſed to man, muſt be rendered *beaſt*; when oppoſed to wild beaſts, *cattle*. See Gen. 1. 25. Joel 1. 18.

Ambiguity is avoided Amos. iii. 6, by rendering, " Shall there be evil in a city, " and Jehovah hath not *inflicted* it?" Where, if the word *done* had been uſed, God might ſeem repreſented as the author of moral evil, inſtead of judicial calamities.

Elegance of language forbids the uſe of *recover*, *cover*, and *diſcover*, in three lines. Hoſea ii. 9.

Euphony ſhould alſo be conſidered. Thus, Iſai. xli. 7, " he that *ſmootheth* with the " hammer," ſhould be avoided, if poſſible. *Maketh ſmooth*, or *poliſheth*, may be ſubſtituted. And Exod. xv. 16, " By the great- " neſs of thine arm they ſhall be *as* ſtill as a

" ſtone," may be rendered, " they ſhall be " motionleſs as a ſtone."

It may be added that ſince the Hebrew *vau*, in the ſenſe of *and*, occurs perpetually, and not ſeldom at the beginning of many clauſes together; as Amos viii. 10, Hoſ. ii. 19—23, Zech. ix. 3—8; it is often proper to tranſlate it by *Now*, *ſo*, *then* &c. The obſervation may be extended to other particles which recur frequently in the ſame ſenſe; and to other words of continual uſe which are not the object of criticiſm, as ἀπέρχομαι, ἐξέρχομαι, κ. λ.

RULE

RULE IX.

THE collocation of the words ſhould never be harſh and unſuited to an Engliſh ear. An inverted ſtructure may often be uſed in imitation of the original, or merely for the ſake of rhythm in the ſentence, eſpecially in the poetical parts of ſcripture. However, the diſpoſition ſhould be determined by what is eaſy and harmonious in the Engliſh language; and not by the order of the words in the original, where this produces a forced arrangement, or one more adapted to the licence of our boldeſt poetry, than to proſaic numbers.

It

It cannot therefore be recommended to future tranſlators, that they ſhould imitate the manner of placing words which Biſhop Lowth occaſionally uſes. As

" A race of evil doers: children degenerate." Iſai. i. 4.

" Wherefore my bowels for Moab like a " harp ſhall ſound." c. xvi. 11.

" And it ſhall be that wherever ſhall paſs " the rod of correction." c. xxx. 32.

" In Jehovah ſhall be juſtified and make " their boaſt, all the ſeed of Iſrael." c. xlv. 25.

" So didſt thou lead thy people, to make " thyſelf a name illuſtrious." c. lxiii. 14.

" How doth the city ſolitary ſit, ſhe that " was full of people!" Lament i. 1. Prelim. diſſert. p. xxix.

But

But ſuch a ſtructure as the following ſeems likely to meet with general approbation :

" To the fatherleſs they adminiſter not " juſtice." c. i. 23.

" And the reproach of thy widowhood " thou ſhalt remember no more." c. liv. 4.

Though I think that the former line may be better rendered, according to Rule i. vi.

" The fatherleſs they judge not."

In Dr. Blayney's tranſlation we find frequent inſtances of a good ſtructure, by judiciouſly adhering to the Hebrew turn of the ſentence :

" And mine heritage ye made an abomi- " nation." Jer. ii. 7.

" And the ſword and famine we ſhall not " ſee." Jer. v. 12.

Our

Our tranſlators alſo ſometimes give a pleaſing modulation to their clauſes by conformity to the order of the Hebrew words. As, " Surely with a mighty hand, and with " a ſtretched out arm, and with fury poured " out, I will rule over you." Ezek. xx. 33. " And with their idols they have committed " adultery," ib. xxiii. 37. But they are by no means conſtant obſervers of this method: for in the next verſe to the paſſage laſt quoted they render, " And have profaned " my Sabbaths;" whereas the order in the Hebrew is, " And my ſabbaths they have " profaned." They alſo properly make uſe of inverſions which are not found in the Hebrew: as, " and out their hand I will not deliver " them." Zech. xi. 6.

There are however many unpleaſing collocations of words in our tranſlation of the New Teſtament; to ſome of which I ſhall refer the curious reader. Luke v. 6. John vii. 47. xi. 43. xii. 8, 16. Acts ix. 10. xiii. 44. xxvi. 4. Hebr. vi. 20.

RULE

RULE X.

A SUITABLE degree of beauty and elegance ſhould be communicated to a tranſlation of the bible.

This beauty, in its prevailing character, muſt be eaſy and natural, ſimple and ſevere; free from laboured ornament, and artful variety of phraſe. The ſtyle, like that of the original, muſt be raiſed in the poetical parts, but not inflated; and plain in the hiſtorical parts, but not abject. In this reſpect, the tranſlator cannot place before him a more excellent general rule than the following: "Let * nothing be admitted into the text "which we cannot read with pleaſure, as "well as with advantage."

* Dr. Symonds. p. 123.

RULE

RULE XI.

DIGNITY ſhould characteriſe a verſion of the bible.

The majeſty of the ſacred ſcriptures ariſes in a great degree from their ſimplicity: and therefore the arts of modern embelliſhment ſerve rather to enervate a tranſlation of them than to ſtrengthen it.

The oppoſite extreme ariſes from the introduction of debaſed and offenſive terms or phraſes.

1. Some

1. Some terms are degraded by familiar uſe. Doctor Prieſtley * has *cuſtomhouſe* for receipt of cuſtom. Ezek. xvi. 43 we read, "Becauſe thou—haſt *fretted* [provoked] me "in all theſe things." Biſhop Lowth has, "And do thou offer up thy prayer for the *poor* remains of the people." Iſai. xxxvii. 4. Our tranſlators render Mark xii. 4, "and ſent him away ſhamefully *handled:*" which term is injudiciouſly uſed by Dr. Scott, Matth. xvii. 15; "becauſe he is lunatick, "and grievouſly *handled.*" Dr. Campbell has, "leſt ſhe come perpetually and *plague* "me." Luke xviii. 5. "Rabbi, which ſig-"nifieth *Doctor.*" John 1. 38. "His "ſervants met him, and *acquainted* him that "his *boy* was well." iv. 51. "My time is "not yet come: any time will *ſuit* you." vii. 6. "and ſo not *in a condition* to eat the "paſſover." xviii. 28. "*My lads*, have ye "any victuals? xxi. 5."

* Engliſh Harmony.

2. Though

2. Though it has been obſerved that pure Engliſh words are preferable to foreign ones, yet ſome Anglicifms appear colloquial and vulgar. As, *he held his tongue*, or, *he held his peace*, for *he was ſilent*: *we cannot tell*, for *we know not*; *to take in hand*, for *to undertake*; *to be at hand*, for *to draw near* or *to approach*; *to caſt in one's teeth*, for *to revile*, &c. One reaſon for the diſuſe of ſuch phraſes is, that a tranſlation of the bible ſhould be a claſſical book to foreigners, who would be perplexed by ſuch language.

3. Modern phraſeology, as ſuch, is undignified in a tranſlation of the bible. As, "they *fancied* the reign of God would immediately *commence*." Dr. Campbell. Luke xix. 11. "even their rulers *joined* "*them* in *ridiculing* him." ib. xxiii. 35. "Are ye not *ſenſible* that ye have no *influence?*" John xii. 19.

4. Offenſive terms ſhould be avoided. Iſaiah lxiv. 6, the Engliſh verſion has, "And

" And all our righteouſneſſes are as filthy " rags:" which Biſhop Lowth renders " like " a rejected garment;" in more dignified language, as well as nearer to the original. Lament. 1. 17, " Jeruſalem is become as a " woman ſet apart for unclean among them," which is nearly Dr. Blayney's rendering; or, " as a removed woman," which is the common rendering of Ezek. xxxvi. 17; is preferable to that which our tranſlators have admitted into the text. Dr. Delany, in his life of David, propoſes to render ſuch paſſages as occur 1 Kings xiv. 10, " him that * " watereth againſt the wall."

* Others prefer rendering *every male*. So Bochart Hieroz. P. 1. L. ii. c. lvi. *maris* aut *viri* eſt periphraſis. He adds aut *viri*, becauſe ſome refer the words to adult males only. But Le Clerc, on 1 Sam. xxv. 22, thinks, with moſt Jewiſh and Chriſtian interpreters, a canibus ortam eſſe hanc loquutionem.

RULE

RULE XII.

ENERGY ſhould be another characteriſtic of a biblical tranſlation.

This quality is obtained, in a great degree, by ſimplicity and propriety in the terms ſelected to repreſent the peculiar notions conveyed by the ſacred writers, and by expreſſing the clauſes of the original with due conciſeneſs. The forcible ſtyle of the ſcriptures is enfeebled by epithets and paraphraſe; nor does the majeſty of their manner more diſdain the defect of ornament than the exceſs of it.

Much

Much force will be added to a verſion of the bible by retaining thoſe Hebraiſms which the Engliſh language eaſily admits, or to which an Engliſh ear is now accuſtomed. Of this kind are, Enoch *walked with God*; though ſhe fortify *the height of her ſtrength*; *the throne of his glory*; *labour of love*; *as for Ephraim*, their glory ſhall flee away as a bird: which laſt form reſembles Salluſt's plebs urbana ea vero præceps ierat; and that common Atticiſm, urbem quam ſtatuo, veſtra eſt. " The * Hebrew idioms run into the Engliſh " tongue with a particular grace and beauty. " Our language has received innumerable " elegancies and improvements from that " infuſion of Hebraiſms which are derived " to it out of the poetical paſſages in holy writ. " They give a force and energy to our ex- " preſſions, warm and animate our language, " and convey our thoughts in more ardent " and intenſe phraſes than are to be met with

* Addiſon. Spect. p. 405.

" in

" in our own tongue. There is ſomething " ſo pathetic in this kind of diction, that it " often ſets the mind in a flame, and makes " our heart burn within us."

Houbigant juſtly objects, 1. to retaining obſcure Hebraiſms; an example of which occurs Hebr. iv. 3, " As I have ſworn in " my wrath, *if* they ſhall enter into my reſt:" 2. to thoſe Hebraiſms which weaken the ſignificance of the original; as, " He that " curſeth father or mother, let him *die the* " *death*;" where the meaning is not, *let him be put to death*, but *let him ſurely be put to death*: 3. to thoſe Hebraiſms which miſrepreſent the meaning of the original; as when a Latin tranſlator renders, *Omnis* extraneus *non* comedet ſanguinem, for *Nullus*. Proleg. clxxxviii.

We learn * Pilkington's opinion on this ſubject from the following paſſages. " Where

* Remarks. 93.

" the

" the Hebrew idioms are of ſuch a nature, " that they would be carefully avoided by a " correct writer, and a Maſter of the Engliſh " ſtyle, I think they might more properly be " varied ſo as to be made more ſuitable to the " propriety of the Engliſh idiom."

" There is * a dignity and ſolemnity of " expreſſion in the phraſes of all languages, " which muſt be loſt by a converſion of " them into language ſuited to the Engliſh " idiom: and the literal tranſlation of thoſe " in the Hebrew may give the reader to " underſtand that the ſcriptures are writings " of no modern date. But the chief deſign " of thoſe writings was, edification and " inſtruction; which is, in ſome meaſure, " obſtructed by any obſcurity that may ap- " pear therein. And as, in ſome of the " remarks above, we have obſerved that the " tranſlators have ſometimes converted the " phraſes into the Engliſh idiom, and, in the " margin only, given the literal verſion of the

* Ib. 192.

" Hebrew ; ſo, had this been done more " frequently, the readers of taſte and judge- " ment would have had the opportunity of " intuitively obſerving the dignity and majeſty " of the Hebrew expreſſions ; which few " of the common readers can diſcover and be " pleaſed with."

Dr. Geddes has preſcribed to himſelf the following canons, which are juſtly entitled to the approbation of the public.

I. " All * Hebraiſms that are ſufficiently " clear to exclude ambiguity, and either " were from the beginning, or are become " by long uſage, intelligible to every claſs " of readers ; and, at the ſame time, have " nothing in them that offends againſt the

* Letter to the Biſhop of London. p. 15. On Hebraiſms ſee Cler. Proleg. in Vetus Teſtamentum. p. xix. Beauſobre & L'Enfant. Pref. Nouv. Teſt. ccxxxii. Pilkington's remarks. Sect. xix. xxxiii. Campbell on the goſpels. 1. 489.

" laws

" laws of grammar and good writing, ſhould
" univerſally be retained: but thoſe that
" are obſcure, equivocal, uncouth, and un-
" grammatical, ſhould as univerſally be
" rejected.

II. " In rendering the poetical and ſen-
" tential parts of ſcripture, bolder Hebraiſms
" are allowable, than in the hiſtorical and
" legiſlative parts.

III. " Whatever Hebraiſm has been once
" adopted——ſhould, in the ſame ſort of
" ſtyle, and in circumſtances exactly ſimilar,
" be uniformly and univerſally retained."

RULE XIII.

THE * old eccleſiaſtical terms ſhould be continued, as *repentance*, *myſtery*, *elect*, *predeſtinated*, &c.

" We have avoided the ſcrupuloſity of the " Puritans; who leave the old eccleſiaſtical " words, and betake them to other: as when " they put *waſhing* for *baptiſm*, and *congrega-* " *tion* inſtead † of *church*."

Such words are now part of our theological language; and explanations of them perpetually occur.

* See the third rule given to King James's tranſlators. P. 98.

† Preface to the Engliſh tranſlation.

RULE

RULE XIV.

METAPHORS are, in general, to be retained; and the ſubſtitution, or unneceſſary introduction, of new ones ſhould be avoided.

If the original metaphor cannot be transfuſed, it ſhould be rendered in the margin. The genius of a language, and the nature and cuſtoms of a country, will often appear by obſerving this rule.

Biſhop Lowth renders Iſai. xliv. 8:

"Is there a God beſide me?

"Yea, there is no other ſure Protector;
I know not any."

"Yea

" Yea, there is no God; [marg. Hebr. *rock*.] Engliſh verſion.

I prefer admitting into the text, " Yea, " there is no rock &c." See pſ. xviii. 2, 46.

Again: the Biſhop renders c. xlii. 22. And are *plunged* [hidden] in dark dungeons.

Gen. vii. 4, our tranſlators render, " and " every living ſubſtance that I have made " will I deſtroy [marg. Hebr. blot out] from " off the face of the earth." Here alſo the * metaphor might well have been retained.

* See Lewis. fol. 85.

RULE

RULE XV.

PROPER names ſhould remain as they are now written in thoſe places where they are moſt correctly repreſented.

This was the * ſecond rule given to King James's tranſlators.

So little depends on their orthography in a tranſlation, and they are now ſo familiariſed to the ear, that to alter them may perplex or offend ſome, and cannot benefit any.

Biſhop Lowth writes *Tſoar* for *Zoar*, *Botſrah* for *Bozrah*, *Retſin* for *Reſin*, *Amots*

* See p. 98.

for

for *Amos* &c. Dr. Blayney alſo has Jabetz, Jahatza &c.

* Dr. Geddes is " of opinion, that we " ſhould retain the old names with as little " innovation as poſſible." He only propoſes to expreſs ה by *h*, כ by *ch*, ק by *c* or *k*, ש by *ſh*, ז by *z*, צ by *ts*, or *z* with a point above it; and where proper names end with ה, he would diſtinguiſh maſculines from feminines, as *Judah* from *Debora*, by retaining *h*.

It is material that, throughout the Old Teſtament, uniformity ſhould be preſerved in writing proper names. Dr. Kennicott † has extracted from the pentateuch a catalogue of thirty one names expreſſed uniformly in the Hebrew, yet differently in the Engliſh verſion: as *Gaza* and *Azzah*, *Rachel* and *Rahel*, &c.

* Letter to the Biſhop of London. p. 70.

† Remarks on ſelect paſſages &c. p. 25.

It

It is alſo material that the names of the ſame perſons ſhould be written in the New Teſtament as it is judged moſt proper to write them in the Old: and that, for inſtance, we ſhould read Elijah, Eliſha, Iſaiah, Noah, Haran, Joſhua, Hoſea, &c. for Elias, Eliſeus, Eſaias, Noe, Charran, Jeſus, Hebr. iv, 8, Oſee, &c

RULE

RULE XVI.

THE beſt known geographical terms ſhould be inſerted in the text, and thoſe of the original ſhould ſtand in the margin. As *Syria*, marg. *Aram*. *Ethiopia*, marg. *Cuſh*.

RULE XVII.

THE language, ſenſe, and punctuation, of our preſent verſion ſhould be retained; unleſs when a ſufficient reaſon can be aſſigned for departing from them.

One of the chief rules which * Mr. Wakefield preſcribed to himſelf in executing his tranſlation of the New Teſtament was: "To adopt the received verſion upon all "poſſible occaſions, and never to ſuperſede "it, unleſs ſome low obſolete or obſcure "word, ſome vulgar idiom, ſome coarſe or "uncouth phraſe, ſome intricate conſtruc-

* Preface. ii.

"tion,

" tion, ſome harſh combination of terms,
" or ſome miſrepreſentation of the ſenſe,
" demanded an alteration." He adds : Uſe
" has ſo far ſanctified, if I may employ the
" term, our received verſion, that no tranſla-
" tion, I am perſuaded, eſſentially different
" from it, can ever be cordially reliſhed, I
" do not ſay by the *generality*, but by readers
" of *exact taſte* and *poliſhed underſtandings*.
" Nor have I ever yet converſed with a ſingle
" perſon, whoſe approbation I could wiſh to
" ſecure, of a different opinion in this
" reſpect."

RULE

RULE XVIII.

THE critical ſenſe of paſſages ſhould be conſidered; and not the opinions of any denomination of Chriſtians whatever.

The tranſlators ſhould be philologiſts, and not controverſialiſts.

" In this verſion we have had ſolely in " view the thoughts of the ſacred writers, " without regard to the particular explanati- " ons and applications of Divines. The " ſyſtems and dogmas of religion ought to " be regulated by holy ſcripture; and not " holy ſcripture by theſe ſyſtems and dogmas. " ——Every one ſhould be left free to

 " interpret

" interpret ſcripture by the ſame rules which
" he ought to follow in explaining any other
" book whatſoever."

Beauſobre et L'Enfant. Pref. ccxxxii.

" It is the buſineſs of the interpreter,
" much more of the tranſlator, to give the
" obvious literal ſenſe of his author; with a
" view to no particular ſyſtem, and without
" regard to parties or principles."

Dr. Geddes. Proſpectus. 125.

" A tranſlator ſhould try to forget that he
" belongs to any particular ſociety of
" Chriſtians; be extremely jealous of his moſt
" rational prepoſſeſſions; keep all theological
" conſequences as far out of his ſight as
" poſſible; and inveſtigate the meaning of
" his original by the rules only of a ſound

" and

" and ſober criticiſm ; regardleſs of pleaſing
" or diſpleaſing any party."

Ib. 141.

" The author has endeavoured to make
" the tranſlation an exact image of the
" original, by giving the literal meaning of
" the Greek text in common uſe, as nearly
" as the nature of the Engliſh language
" would allow, without bending it in the
" leaſt, for the purpoſe of favouring or of
" oppoſing the particular tenets of the dif-
" ferent ſects into which Chriſtians have
" divided themſelves."

Macknight's new literal tranſlation of the two Epiſtles to the Theſſalonians. p. 1.

" It has been obſerved of our tranſlation,
" that the makers of it were a little too
" complaiſant to the King in favouring his
" notions of predeſtination, election, perſe-
" verance, &c.——But it may well enough
" be

" be queſtioned whether all theſe were not
" the opinions of the tranſlators as really as
" they were the King's."

Lewis. 8vo. 330.

" The tranſlators of our Engliſh teſtament
" give many words a predeſtinarian ſenſe
" which there is no reaſon for."

Gilpin's expoſition of the New Teſtament.
4to. p. 350.

RULE

RULE XIX.

PASSAGES already admitted into the common verſion, but which are allowed to be marginal gloſſes, or about the authenticity of which critics have reaſon to be doubtful, ſhould be placed in the text between brackets.

RULE XX.

IN the beſt editions of the bible, the poetical parts ſhould be divided into lines anſwering to the metre of the original; or ſome other method ſhould be uſed to diſtinguiſh them from proſe.

" Quod ſi quis totam hanc membrorum
" atque inciſorum obſervationem, tenuem,
" ac nugatoriam, operæque plane inutilis eſſe
" exiſtimet; reputet is ſecum, nihil cuiquam
" majori eſſe uſui ac præſidio ad inveſtigandos
" ſcriptoris alicujus ſenſus, quam ut ejus ſtyli
" et generalem charactera et peculiares notas

" imprimis

" imprimis intelligat, ſemperque eo ſedulo
" animum advertat: porro etiam ſciat nulla
" alia de cauſa ſæpius in errorem incidiſſe
" omnes interpretes, quam ex hujus ipſius
" rei incuria, vix quidquam uberiores in
" critica ſacra verſanti fructus etiamnum
" polliceri, quam poſitam in eadem curioſam
" et ſolicitam diligentiam."

Lowth. Præl. Hebr. xix. *ad finem.*

" Whatever doubts may remain concerning
" particulars, yet upon the whole, I ſhould
" hope that the method of diſtribution here
" propoſed, of ſentences into ſtanzas and
" verſes in the poetical parts of ſcripture,
" will appear to have ſome foundation, and
" even to carry with it a conſiderable degree
" of probability. Though no complete
" ſyſtem of rules concerning this matter
" can perhaps be formed, which will hold
" good in every particular; yet this way of
" conſidering the ſubject may have its uſe,

" in furniſhing a principle of interpretation
" of ſome conſequence, in giving a general
" idea of the ſtyle and character of the
" Hebrew poetry, and in ſhewing the cloſe
" conformity of ſtyle and character between
" great part of the prophetical writings, and
" and the other books of the Old Teſta-
" ment univerſally acknowledged to be
" poetical."

Lowth. Prel. diſſ. to Iſaiah. xxxiv.

Dr. Kennicott's words on this ſubject are: " Si univerſa in bibliis Hebræis carmina,
" more poetico, lineis brevibus, et plerum-
" que fere æqualibus, (ſaltem ubi non
" fuerint corruptæ,) nunc demum imprime-
" rentur; mirum quantum eluceſceret ſtatim
" ſacri poetæ mens, idque in mille locis;
" ubi ſub uſitata proſæ forma difficillimum
" eſt ullam, ſaltem veram, expiſcari ſen-
" tentian."

Præf. ad Vet. Teſt. Hebr. §. xx. *See alſo Remarks,* &c. 37, 173.

" A conſtant

" A conſtant attention to the poetical
" conſtruction of the ſentences, and to the
" parallelifm which for the moſt part obtains
" in them, is of ſo great importance, not
" only to the elegance but to the ſenſe and
" fidelity of a tranſlation, and conduces ſo
" much to a juſt reſpreſentation of the genius
" and meaning of the author, that I am
" ſtrongly of opinion an arrangement in
" lines muſt always be retained with
" advantage in every verſion of any poetical
" parts of the Old Teſtament.——Outward
" form is a great aſſiſtance, not only to the
" tranſlator while he is tranſlating, but to the
" attention and underſtanding of the reader.
" ——The poetial conſtruction of ſentences
" being ſo eſſential not only to taſting the
" beauties but to underſtanding the ſenſe of
" the Hebrew poetry, I would have that
" poetry always preſented to the eye of a
" tranſlator as well as a reader, in the form
" which would be moſt likely to draw his
" attention to it."

Dr. Sturges's remarks on a new tranſlation of Iſaiah. p. 12. *London.* 1791.

Thus

Thus Gen. iv. 23 is rightly pointed by Biſhop Lowth:

"Adah and Zillah, hear my voice;"

"Ye wives of Lamech, hearken to my "ſpeech."

And Iſai. liii. 2:

"He hath no form nor comelineſs, that "we ſhould regard him;"

"Nor appearance, that we ſhould deſire "him."

See Præl. Hebr.

There are four paſſages which the Hebrew MSS. and moſt of our printed editions repreſent in a poetical form: Exod. xv. Deut. xxxii. Judg. v. and 2 Sam. xxii.

Dr.

* Dr. Geddes entertains ſerious doubts as to " the propriety of dividing a verſion " of the poetical parts of ſcripture into lines " or hemiſtichs." He " can ſee no force or " beauty it adds to the text, nor profit or " pleaſure it can bring to the reader." It often adds great force and beauty to the ſcriptures, by correcting the Maſoretical punctuation; by pointing out additions, † omiſſions, and tranſpoſitions; and by directly leading to the explanation of obſcure words and phraſes. It advertiſes the reader that he is paſſing from the regions of proſe into poetry, and teaches him to expect greater licence of ſtyle. It exhibits " the ‡ ſhape of the " writer's compoſition, and the form of " his conſtruction:" and many may think, with Biſhop Lowth, that, " as § to the

* Letter to the Biſhop of London. p. 41.

† See Biſhop Lowth's preface to Iſaiah. p. xxxi. n. 2. xxxviii—xl.

‡ Biſhop Lowth's pref. to Iſai. p. xxxvi.

§ Ib. p. lxxii.

" turn

"turn and modification of the ſentences, "a tranſlator is as much confined to his "author's manner as to his words."

But ſuch a diviſion "* conſiderably diſ-"joints and disfigures the text, and often "perplexes and puzzles the reader." When ſuch caſes ariſe, the metrical diſtribution ſhould not be followed with ſervility: but in numberleſs inſtances it is a very natural, perſpicuous, and uſeful arrangement. We ſhould rather aſk what the right diſpoſition of the text is, than "how it looks," or "how the reader will be pleaſed with its "garb." To call this arrangement a "whimſical manner" is petitio principii. The diſpoſition into hemiſticbs is ſometimes certain, ſometimes next to certain. It would be ſtrange indeed if, when Homer, Pindar, or the Greek dramatic writers are tranſlated into Latin proſe, the tranſlator did not accommodate each line to the meaſure of his

* Dr. Geddes's letter. 42.

original.

original. And what anſwer would he receive, who ſelected from theſe tranſlations ſuch parts as beſt ſerved his purpoſe, or even ſuch as firſt occurred in Pindar or in the choral parts of the Tragedians, and then gravely aſked, " What * inſtruction or edification " can the mere *Latin* reader receive from " ſuch irregular and ill-connected lines as " theſe, preſented to him as an exemplifica- " tion of *Greek* verſe ?"

From the conciſeneſs of the language, the poetical parts of the Hebrew ſcriptures loſe their regularity in an Engliſh tranſlation ; the tranſlator being often compelled to uſe three, four, or five times as many words as occur in the original.

As to the diſagreable effect which a metrical diviſion would have on the beſt public † readers of the bible, which is another point inſiſted on ;

* Ib. p. 44.

† Ib. p. 45.

this

this bad conſequence would be removed by obſerving the punctuation alone, and diſregarding the pauſe of the half comma, which, in reading Engliſh poetry, ſhould be made at the end of every line where no ſtop is placed: and this very inconvenience, together with many others which have been often lamented, attends the arrangement of the poetical parts in the uſual form of verſes, according to the method adopted by Dr. Geddes in his ſpecimen.

If, however, it ſhould be thought adviſable to exclude the poetical diſtribution from our bibles, and confine it to the proluſions of the ſcholar; ſtill ſome proper mark of diſtinction for metical pauſe, as the Hebrew *Rebhia*, (or two horizontal points placed over a word,) may be admitted into the authorized impreſſions of the Old Teſtament: or, at leaſt, the contents prefixed may advertiſe the reader of the paſſages generally

generally allowed to aſſume the tone and form of poetry; as theſe often remain concealed even from ſcholars unacquainted with the original, not only in ſuch detached paſſages as Gen. iv. 23, 24. xxi. 6, 7. but in chapters, and in whole books.

RULE

RULE XXI.

OF dark paſſages, which exhibit no meaning as they ſtand in our preſent verſion, an intelligible rendering ſhould be made on the principles of ſound criticiſm.

Emendations founded on external authority will of courſe be preferred; and, when there is a choice of them, that particular one which furniſhes the beſt ſenſe, and moſt reſembles the preſent text. When outward helps fail, recourſe can only be had to the exigence of the place.

" When men meddle with the literal
" text, the queſtion is, where they ſhould
" ſtop. In this caſe a man muſt venture his
" diſcretion,

" discretion, and do his best to satisfy him-
" self and others in those places where he
" doubts. For although we call the scripture
" the word of God, as it is, yet it was writ
" by man, a mercenary man, whose copy
" either might be false or he might make it
" false."

Selden. Fol. iii. 2010.

" Aliud est subsidium, quo usi sunt inter-
" pretes omnes; nempe conjectura, quæ
" nititur rebus ipsis & serie sermonis. Sæpe
" enim vocibus sensum certum adsignarunt
" interpretes, quia putarunt eum necessario
" requiri a loci circumstantiis. Qua in re
" facillimum est falli; cum plures sensus uni
" eidemque loco convenire queant, nec nobis
" interdum scriptoris scopus satis pateat.
" Solent potissimum duobus modis falli in-
" terpretes in ejusmodi phrasibus & vocabulis;
" quod attendant præconceptas notiones,
" quas ipsi habent earum rerum de quibus
" agitur;

" agitur ; cum ſæpe ſcriptor quem inter-
" pretantur eaſdem non habuerit: et quod
" eam ſententiam ſtatuant ſine dubio eſſe
" optimam, qua poſita, elegantior aut vali-
" dior eſt ſcriptoris ratiocinatio ; cum neque
" elegantiam illam captaverit, neque de-
" monſtrationes afferre voluerit."

Clerici Ars crit. P. i. c. iv. §. 11.

Emendandi leges.

1. " Si quid mutetur, mutationem res
" ipſa, orationiſve ſeries, ſtyluſve ſcriptoris
" poſtulato.

2. " Omnis emendatio linguæ ingenio,
" aut ſcriptoris ſtylo, conſentanea eſto.

3. " Ratio depravationis, ſi fieri poteſt,
" redditor.

4. " Ne

4. " Ne ulla emendatio a lectione veterum
" codicum nimium recedito.

7. " De omnibus in notis monere liceto;
" & nulla nisi manifesta, aut ex Mss. codd.
" hausta lectio, in textum orationis infertor."

Ib. P. iii. S. 1. c. xvi.

" Emendationes ex conjectura petitæ, sicut
" non temere unquam admittendæ ita nec
" temere rejiciendæ sunt."

" Si modis omnibus, et omnibus auxiliis
" adhibitis, curandum est ut habeatur editio
" emendatissima N. T. etiam illud subsidium,
" quod ab ingenio doctorum virorum peti
" potest, sicut in omnibus aliis codicibus
" citra controversiam recte & præclare adhi-
" bitum fuit, ita neque in sacris codicibus
" omittendum, nedum omnino damnandum,
" videtur.——Qui hæc admittere recusant,
" tenentur a priori probare, fieri non potuisse
" ut

" ut in editiones N. T. aliquod mendum
" irreperet, quod ope codicum Mſs. tolli
" non poſſit; quam probationem cupide
" equidem expectamus."

Wetſtenii Nov. Teſt. Fol. ii. 854.

" Emendationis ultimum fontem habemus
" Artem ipſam Criticam, ſicubi Mſs.
" codices nihil opis afferunt, certa via &
" ratione utendam.——Prima cautio. Emen-
" dationes factæ ne inſerantur in contextum
" ſacrum. 2. Emendationes ne plures
" fiant, quam neceſſitas ipſa coget. 3. Ad
" criticam ſacram ne quis accedat, niſi
" Hebraicæ linguæ indolem diligenter in-
" ſpexerit. 4. Ne quis criticæ ſacræ curam
" ſibi aſſumat, niſi non modo Hebraicam
" linguam, ſed cæteras etiam linguas ex
" Hebraica natas, ſatis diligenter addidi-
" cerit."

Houbigant. Proleg. in Bibl. Hebr.
cxxvii &c.

" There

" There is ſcope enough for—the im-
" provement of ſacred literature: eſpecially
" if proper hands were employed in doing
" the ſame good office for the Hebrew bible
" as hath been done for the Greek Teſta-
" ment; I mean in mending the text a little,
" by conſulting the moſt ancient manuſcripts
" and verſions."

Taylor pref. to Hebr. Conc. Sect. iv.

" The condition of the Hebrew text is
" ſuch as, from the nature of the thing,
" the antiquity of the writings themſelves,
" the want of due care, or critical ſkill,
" (in which latter at leaſt the Jews have
" been exceedingly deficient,) might in all
" reaſon have been expected: the miſtakes
" are frequent, and of various kinds; of
" letters, words, and ſentences; by variation,
" omiſſion, tranſpoſition; ſuch as often
" injure the beauty and elegance, embarraſs

 " the

" the conſtruction, alter or obſcure the ſenſe, " and ſometimes render it quite unintel- " ligible."

Lowth. Pref. to Iſai. lix.

" A change of one of the ſimilar Hebrew " letters for the other, when it remarkably " clears up the ſenſe, may be fairly " allowed to criticiſm, even without any " other authority than that of the context " to ſupport it."

Ib. lviii.

" If the tranſlation ſhould ſometimes " appear to be merely conjectural, I deſire " the reader to conſider the exigence of the " caſe; and to judge whether it is not better, " in a very obſcure and doubtful paſſage, to give " ſomething probable by way of ſupplement " to the author's ſenſe apparently defective,

" than

" than either to leave a blank in the tranſla-
" tion, or to give a merely verbal rendering,
" which would be altogether unintelligible.
" I believe that every tranſlator whatever,
" of any part of the Old Teſtament, has
" ſometimes taken the liberty, or rather has
" found himſelf under the neceſſity, of of-
" fering ſuch renderings, as, if examined,
" will be found to be merely conjectural.
" But I deſire to be underſtood as offering
" this apology in behalf only of tranſlations
" deſigned for the private uſe of the reader;
" not as extended, without proper limitati-
" ons, to thoſe that are made for the public
" ſervice of the church."

Ib. lxxiii. *See alſo* p. lxiv.

The ſame excellent critic, after making a conjectural emendation of Iſai. lxiv. 5, adds: " This, it may be ſaid, is impoſing your
" ſenſe on the prophet. It may be ſo: for per-
" haps theſe may not be the very words of

 " the

" the prophet: but however it is better than
" to impoſe upon him what makes no ſenſe
" at all; as they generally do, who pretend
" to render ſuch corrupt paſſages."

" Verbum הימין *auſter* decurtatur in הים
" *occidens*, in pſ. 107. 3: nam nullus ſane
" auctor, nedum afflatu uſus divino, ſcribere
" potuit—ab oriente & *occidente*, a ſepten-
" trione & *occidente*." Hinc perſpicias velim,
" quantopere conducat, vel potius quam
" neceſſe ſit, textum noſtrum aliquando ex
" conjectura ſola corrigere; quia hic deſeri-
" mur omnino a manuſcriptis Hebræis æque
" ac verſionibus antiquis."

Kennicott Diſſ. Gen. Bibl. Hebr. §. 26.

" Ad auctores verſionis Anglicanæ quod
" attinet: multa exempla probant eos non
" ſemper vertiſſe quod in Hebraico inve-
" nerant, ſed quod ibi legi oportere puta-
" bant:

" bant: adeo ut in ea fuerint opinione,
" textum Hebræum ſæpe corruptum eſſe."

Ib. §. 50.

" It is manifeſt, ſays Profeſſor J. D.
" Michaelis, that in ſome of the Minor
" Prophets the text has been ſent down to
" us in very faulty copies; ſo very faulty, that
" the true reading of ſeveral paſſages is want-
" ing in the MSS. and ancient verſions, and
" that conjectural criticiſm is neceſſary."

Bibl. Orient. et Exeget. Part xxi.
Communicated by Dr. Woide.

" When the corruptions of the text
" cannot be removed, either by the collation
" of MSS. or the aid of verſions, internal
" analogy, or external teſtimony; the laſt
" reſource is conjectural criticiſm."

" The

" The following canons are not limited " to conjectural criticiſm; but extend to " every other ſource of emendation.

I. " Never ſuppoſe that the text is cor- " rupted, without the moſt cogent and con- " vincing reaſons.

II. " Never have recourſe to conjectural " criticiſm, until every other ſource has been " tried and exhauſted.

III. " Let all corrections be conſiſtent " with the text, and with one another.

IV. " Inſert no correction, however " plauſible or even certain, in the text, " without warning the reader, and diſ- " tinguiſhing it by a proper note.

" Theſe canons ſtrictly adhered to, and " diſcreetly uſed, we ſee no danger in cor- " recting

" recting the Hebrew text. Nay, until it
" be thus corrected, we ſhall never have a
" good tranſlation * of it."

Three curious inſtances of amending the Hebrew text are ſtated by Biſhop Lowth in his preliminary diſſertation to Iſaiah, p. xxxix. xl.

I ſhall ſuggeſt two other examples. We read, Numb. xvi. 1, 2, Now Korah &c. took *men:* &c. " But, ſays † Dr. Kennicott, " ſo material a word as that in Italics cannot " be underſtood: and indeed the whole turn " of the verſe calls for a different conſtructi- " on." He therefore thinks that the hiſtorian uſes the word לקח in the meta-

* See Dr. Geddes's Proſpectus. 55, 60: and what Dr. Campbell has advanced againſt him. The four Goſpels &c. i. 647.

† See Remarks on ſelect paſſages &c. 58.

phorical

phorical ſenſe of *alluring*, *winning*, or *gaining by perſuaſion*, becauſe Solomon has twice uſed it thus in the book of Proverbs: and, by another unnatural rendering of the conjunctive particle, he puts this ſenſe on the paſſage: Now Korah——*won over both* Dathan and Abiram. But if we read ויקם the change of ו into מ is a very ſlight one, and the conſtruction is eaſy and common. 1. Then roſe up Korah &c. 2. they roſe up before Moſes &c. See Jer. xxxix. 13, 14.

Dr. Henry Owen has ſomewhere obſerved in his curious and uſeful tracts, that the line on which Copyiſts wrote may be one cauſe of errors in tranſcribing. The lower horizontal ſtroke of a letter may be omitted, the writer ſuppoſing that it was the line; or it may be added, the writer ſuppoſing that it was not the line.

Iſai.

Isai. x. 15, לא עץ always appeared to me a very harsh mode of expression; nor can I persuade myself that the examples produced by Bishop Lowth in explanation of it are apposite ones. I therefore conjecture לאחז *prehendenti*. Let the reader observe the form of the whole passage:

" Shall the ax boast itself against him that
" heweth therewith?

" Shall the saw magnify itself against
" him that shaketh it?

" As if the rod should shake itself against *
" him that lifteth it up:

" As if the staff should lift itself up
" against him that holdeth *it*."

Let the reader also recollect Dr. Owen's † remark, that " the ancient transcribers of

* So Syr. Vulg. 8 MSS.

† Brief account of the Septuagint version. 53.

" scripture

" ſcripture did not attend ſo much to the
" orthography of words, as to their ſound or
" pronunciation.——Sounding the words
" before they wrote them, they followed
" rather their ear than their eye."

In printing the beſt edition of a corrected verſion, it is propoſed that the references to parallel places ſhould be ranged at the foot of the page; that ſupplemental words be diſtinguiſhed by Italics; that different interpretations of obſcure places, and literal renderings of Hebraiſms and Greciſms, ſhould be occaſionally given in the margin; that ſpeeches ſhould be marked with inverted commas, at leaſt ſuch as are ſuddenly and abruptly introduced, and ſuch as may eaſily be confounded with the narration; that the paragraphs ſhould be accurately divided according to the ſenſe, and ſhould conſiſt of larger ones marked ¶, and of ſmaller marked ¶; that the contents, briefly comprehending the critical ſenſe of the writer,

ſhould

ſhould be prefixed to each larger paragraph; that the chapters ſhould be numbered in the margin, and the verſes, either in the margin, or by a ſmall figure over the line, as in the Louvre edition of the Greek Teſtament; that there ſhould be different * marks for various readings adopted in the tranſlation, denoting (1) whether they are founded on the ancient verſions and paraphraſes, (2) on MSS. including the Samaritan, (3) on both theſe authorities, or (4) on conjecture only; and that a large explanatory index of difficult terms throughout their ſeveral claſſes ſhould be ſubjoined, together with an accented table of proper names and a table alſo of the ſacred books in their † chronological order; according to which order it is my opinion that they ſhould be read in churches.

* See Grieſbach's N. T.

† See Dr. Wall's preface to his critical notes on the Old Teſtament. p. lix. 8vo. 1734.

As

As too much deliberation cannot be uſed in a work of ſuch magnitude, it is adviſable that a large impreſſion of the corrected verſion ſhould precede what is to receive the ſanction of authority; in order to enrich the final edition, in a ſtill greater degree, by the joint emendations and improvements of biblical ſcholars at home and abroad.

I truſt that theſe rules have obviated ſome objections to undertaking an amended verſion; as, according to them, ſuch a verſion would be as ſimple, natural, and majeſtic, as beautiful, affecting, and ſublime, as that in preſent uſe; with the additional recommendation of being more pure, exact, and intelligible. It is true that nothing of this kind can be executed without temporary offence to the prejudiced and ignorant. But the opinion of theſe will be ſoon outweighed by the judgement of the reaſonable and well-informed. The publication of Eraſmus's *

* See Lewis. Fol. 14.

Greek

Greek Teſtament in England, the early tranſlations of the bible into our native tongue, nay, the Reformation, and even Chriſtianity itſelf, gave rude ſhocks to popular prepoſſeſſion: over which Truth and Right, conducted by Prudence, muſt always gain a final triumph. The real queſtion before us amounts to this; whether we ſhall ſupply Chriſtian readers and Chriſtian congregations with new and ample means of inſtruction and pleaſure, by enabling them to underſtand their bible better: and let all thoſe who can promote a work of ſuch moment conſider this queſtion with due ſerioufneſs and attention.

F I N I S.

A

LIST

OF

VARIOUS EDITIONS

OF

THE BIBLE,

AND

PARTS THEREOF,

IN ENGLISH

From the Year 1526 to 1776.

A MANUSCRIPT LIST of *Engliſh* BIBLES, copied from one compiled by the late Mr. *Joſeph Ames*, preſented to the *Lambeth*-Library by Dr. *Gifford*, hath furniſhed ſome Part of this Publication: later Diſcoveries of ſeveral Learned Gentlemen have ſupplied the reſt.

FIRST PRINTED: LONDON:

MDCCLXXVIII.

A

LIST

OF

VARIOUS EDITIONS OF THE BIBLE

					In the Poſſeſſion of.
N. T. tranſlated by William Tindale	[Antwerp,]		about 1526	12°	Dr. Gifford.
N. T. Ditto			about 1527	12°	
N. T. Ditto			1528 or 29	12°	Emanuel College, Cambridge.
N. T. Ditto			1530	12°	
Pentateuch, Ditto	Malborow in the Land of Heſſe,	Hans Luft	1530	12°	Mr. Tutet, Dr. Gifford.
Iſaye tranſlated by Geo. Joye	Strazburg,	Beckeneth, Balthaſſar.	1531	12°	Dr. Gifford.
N. T. tranſlated by Tindale, and corrected by George Joye	Antwerp,	Widow of Chriſtophall of Endhoven	1434	12°	St. Paul's Library, Lord Pembroke, Dr. Gifford.
Pentateuch, tranſlated by Tindale			1534	12°	Dr. Gifford.

				In the Poſſeſſion of
Jeremy the Prophete, with the Song of Moſes, tranſlated by George Joye	In the Monethe of May,	1534	8°	Publick Library, Cambridge. Mr. Herbert.
N. T. Tindale's		about 1534	4°	Dr. Gifford. Imperfect, the Date wanting.
N. T. Tindale's; his Second Edition, with a Preface againſt Joye	Antwerp, Martin Emperowre,	1534	12°	Dr. Gifford. Britiſh Muſeum. Mr. Herbert.
N. T. Tindale's; a repeated or ſurreptitious Edition of the preceding			12°	Britiſh Muſeum, Dr. Gifford, Mr. Tutet. Mr. Herbert.
B. by Myles Coverdale		1535	fol.	All Souls Coll. Publ. Libr. Camb. Sion College, Dr. Gifford, Britiſh Muſeum.
N. T. Tindale's	his 3d and laſt Edition,	1536	12°	Dr. Gifford, Ed. Jacob, Eſq;
N. T. Tindale's		1536	4°	Publ. Libr. Camb. Rob. Child, Eſq; Dr. Gifford, Britiſh Muſeum, Mr. Tutet, Mr. Herbert.
B. by Thomas Matthewe. [Partly Tindale's and partly Coverdale's]	[Abroad] At the expence of Rich. Grafton and Ed. Whitchurch,	1537	fol.	Lambeth Library, E. of Pembroke, Dr. Gifford, Mr. Tutet*, Bodleian, Library, Britiſh Muſeum.
B. Ditto	Southwark, Jas. Nicolſon,	1537	4°	
The Prophete Jonas		about 1538	8°	
N. T. Lat. and Eng. the Latin Eraſmus's, the Engliſh Matthewe's	London, Rbt. Redman,			

* Mr. Tutet's Copy is that mentioned by Lewis, p. 47. remarkable for the Forgery in Romans I. 1. Paul an *Knecuwe* of Jeſus Chriſt.

N. T.

				In the Poſſeſſion of
N. T. Lat. and Eng. the Latin after the Vulgate, the Eng. Coverdale's	Fraunces Regnault Paris, for Rich. Grafton and E. Whitchurch,	1538	8°	Dr. Gifford.
N. T. Ditto by Coverdale	London,	1538	8°	Mr. Herbert.
The Pyſtles and Goſpels for every Sonday and Holy Daye in the Yere	Paris,	1538	8°	Mr. Herbert.
N. T. Lat. and Eng. after the Vulgate, by Johan Hollybuſhe, *i. e.* Coverdale.	Southwark, Jas. Nicolſon,	1538	4°	All Souls Coll. Trinity Coll Cam. Robert Child, Eſq;
N. T. Tindale's	Antwerp, Mat. Cromer,	1538	12°	Dr. Gifford.
B. by Matthewe, reprinted from the Edition of 1537, with ſome Difference		about 1538	fol.	
Ditto	Ditto	1539	12°	Mr. Herbert.
B. Cranmer's or the Great B.	London, Rich. Grafton and Ed. Whitchurch. April,	1539	fol.	All Souls Coll. St. John's Coll. Cambridge, Dr. Gifford, Britiſh Muſeum.
B. Ditto	Ditto, Ed. Whitchurch,		fol.	Marquis of Rockingham.
B. by Richard Taverner; an Edition of the great B.	Ditto John Bydell for Thos. Barthelett,	1539	fol.	Publ. Libr. Cam. Dr. Gifford, Britiſh Muſeum.
B. Ditto,	Ditto, Ditto,	1539	4°	
B. Ditto,	Ditto, E. Whytchurche, N. B. Some Copies have "Rich. Grafton," others are dated "Apryll 1540," and again others "May 1541."	1540	fol.	Publ. Libr. Cam. Sion College, Dr. Gifford, Lambeth Library, Mr. Herbert.

					In the Poſſeſſion of
The Epiſtles and Goſpells, with Poſtilles or Homiles thereupon by divers learned Men, recognized and augmented by Richard Taverner	London,	Rd. Bankes,	1540	4°	Mr. Herbert.
Ditto			no date		Mr. Herbert.
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B. Another Edition	Ditto,	E. Whitchurche,	1541	fol.	John Loveday, Eſq.
B. of Kg. Hen. 8. two Copies different. Black Letter and imperfect				fol.	Lambeth Library.
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N. T.

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N. T. with the Paraphrase of Erasmus; published by Nicholas Udali.	Ditto,	E. Whitchurche,	vol. i. 1548 vol. ii. 1549	fol.	Dr. Gifford.
N. T. Lat. and Eng. the Latin Erasmus's	Ditto,	Wm. Powell,	1549	4°	Edw. Jacob, Esq;
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B. by Matthewe, reprinted from the Edition of 1537, with some Alterations, and published by Edmund Becke	Ditto,	Thos. Raynold and Wm. Hyll,	1549	fol.	Publ. Libr. Camb. Dr. Gifford. Mr. Herbert.
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N. T.

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* N. B. This is the firſt Edition of a New Tranſlation by Royal Authority, King James's, as commonly called. No ſubſequent Editions of this Tranſlation are here taken Notion of, unleſs for ſome Particularity of different Editors; but however it may be proper juſt to mention, that in the Edition printed at Cambridge by Buck and Daniel, 1638, in Folio, Acts ch. vi. 3. is thus tranſlated, " whom *ye* " may appoint, inſtead of " *we*;" and this Miſtranſlation, or rather Error of the Preſs, was continued in ſeveral other Editions of the ſame Verſion.

N. T.

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N. T.

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The 8 firſt Chapters of the Goſpel of St. John, with Annotations by Wm. Clagett *	Ditto,		1699		Mr. Herbert.
B. with Notes, publiſhed by J. Canne	Ditto,	Ditto,	1700	4°	Lambeth Library.
B. commonly called Bp. Lloyd's	Ditto,		1701	fol.	Lambeth Library.
The Four Goſpels, Rhemiſts' Verſion, with Moral Reflections, tranſlated from the French by T. W.	No Place,	No Name,	1706	12°	
B †	Oxford,		1711	8°	Mr. Rich. Cecil.
N. T. Gr. and Eng. with a Paraphraſe and Annotations by Edw. Wells	Ditto,		1711—1719	4°	Mr. Herbert.
N. T. tranſlated by Cornel. Nary	No Place,	No Name,	1719	8°	Britiſh Muſeum.

* Dr. Clagett publiſhed only the 6th Chapter of the Goſpel of St. John, and that in a Tract againſt Popery; which 6th Chapter was omitted inthe Poſthumous Edition of his Works publiſhed by his Brother, who printed Chapters 1, 2, 3, 4, 5, 7, 8, only.

† Remarkable for this Miſtake in Iſaiah, ch. lvii. ver. 12. " I will declare " thy Righteouſneſs, and thy Works, for they *ſhall* profit thee."

The

					In the Poſſeſſion of
The Four Goſpels with Moral Reflections, tranſlated from the French of Paſchal Queſnel, by Rich. Ruſſel	Lond.	4 vol. 1719 to 1725		8°	Mr. Herbert.
N. T. by Fra. Fox	Ditto,		1722	8°	
The Goſpel of St. Matthew, tranſlated according to the French Verſion of Beauſobre and Lenfant	Ditto,	T. Batley, &c.	1727	4°	Mr. Herbert.
N. T. Gr. and Eng. [tranſlated by Wm. Mace]	Ditto,	J. Roberts, 2 vol.	1729	8°	Mr. Herbert.
N. T. according to the ancient Latin Edition, tranſlated by Wm. Webſter, with Remarks from the Fr. of Father Simon	Ditto,	J. Pemberton,	1730	4°	Mr. Herbert.
N. T. from the Latin Vulgate, by R. Wetham, with Annotations	[Doway]		vol. i. 1730 vol. ii. 1733	8°	Mr. Herbert.
N. T. tranſlated by Wicliffe	Lond.	T. Page and W. Mount,	1731	fol.	All Souls Coll. Dr. Ducarel, Mr. Herbert.
N. T. Rhemiſh	Ditto,	Wm. Rayner,	1738	fol.	Mr. Herbert.
Geneſis, tranſlated by ——— Lookup			1740	8°	
The Goſpel of St. Matthew, tranſlated by Daniel Scott	Ditto,	J. Noon,	1741	4°	Mr. Herbert.

N. T.

				In the Poſſeſſion of
N. T. (Whiſton's Primitive)	London and Stamford for the Author,	1745	8°	Mr. Herbert.
N. T. with a Paraphraſe and Notes by P. Doddridge	Lond. 6 vol. 1745—1759		4°	Mr. Herbert.
Geneſis, tranſlated by J. Bland	Ditto, for the Author,	1746	4°	Mr. Tutet.
N. T. by Fr. Pox	Ditto, T. Baſket,	1748	8°	
N. T. with an Interpretation by John Heylyn	Ditto, 2 vol. 1748 and	1761	4°	
N. T. Rhemiſh	No Place,	1750	8°	
B. Rhemiſh, a new Tranſlatton	Lond. 4 vol.	1750	8°	Mr. Herbert.
N T. Rhemiſh	Ditto,	1752	8°	Mr. Herbert.
N. T. with Notes by John Weſley	Ditto, W. Bowyer,	1755	4°	Mr. Herbert.
B. with Notes by Sam. Clarke	Ditto, J. Tulle,	1760	fol.	Mr. Herbert.
B. tranſlated by Anthony Purver, 2 vol.	Ditto,	1764	fol.	Lambeth Library, All Souls Coll.
N. T. tranſlated by Ric. Wynne, A. M.	Ditto, Dodſley, 2 vol.	1764	8°	
N. T. tranſlated by Phil. Doddridge	Ditto, 2 vol.	1765	8°	Lambeth Library, repeated Edition.
The Song of Solomon, newly tranſlated (in Proſe) from the original Hebrew; with a Commentary and Annotations	Ditto, R. Dodſley,	1764	8°	Tho. Aſtle, Eſq;
B. with Notes, by Sam. Clark	Glaſgow,	1765	fol.	
N. T. Liberal Tranſlation of, by E. Harwood, 2 vol.	Lond.	1768	8°	Lambeth Library.

					In the Poſſeſſion of
B. with new marginal References	Oxford,		1769	fol.	
B. with Annotations	Birmingham,	Baſkerville,	1772	fol.	
Book of Job tranſlated into Engliſh Verſe, with Notes, By Tho. Scott, 2d edit.	London,	Buckland,	1773	8°	
B. Heb. and Eng. with Notes by Dr. Bailey	Ditto,	Cox and Biggs, 4 vol.	1774	8°	Rev. W. Tooke.
Tranſlation of St. Paul's 1ſt Epiſtle to the Corinthians, by Biſhop Pearce, 2 vol.	Ditto,	T. Cadell,	1776	4°	

N. B. There are extant in many Libraries various imperfect Copies of the Old and New Teſtament; which being carefully collated, ſome of them may be found of different Editions from any in this Liſt.

SUPPLEMENT.

Joel, Tranſlated, with notes, by Dr. Sam. Chandler	London,	J. Noon.	1735	4°
The epiſtle to the Romans. By Jn. Taylor. 2d. edi.	Ditto,	Waugh.	1747	4°
The laſt words of David, with notes. Tranſlated, by R. Grey	Ditto,	Bowyer.	1749	4°
* Solomon's ſong. Tranſlated. Anonymous		Millar.	1751	
The book of Job. Tranſlated, with notes, by Thos. Heath	Ditto,	Ditto.	1756	4°
Eccleſiaſtes. Tranſlated, with notes, by A. V. Deſvoeux	Lond.	Hawkins.	1760	4°
The prophecies of Jacob and Moſes Tranſlated, with notes, by D. Durell	Oxford,	Clarendon Preſs.	1763	4°
The 3 firſt chapters of Geneſis. Tranſlated, with notes, by Abr. Dawſon	London,	Field.	1763	4°
The fourth & fifth chapters of Geneſis. Tranſlated, with notes, by Abr. Dawſon	Ditto,	Cadell.	1772	4°
† The Pentateuch, Joſhua, Judges, four books of Kings. Tranſlated by Julius Bates.			1773	
The fifty-ſecond & fifty-third chapters of Iſaiah. Tranſlated, with notes, by Wm. Green.	Cambridge,	Archdeacon.	1776	4°

* Dr. Geddes's letter to the Biſhop of London. 4to. 1787. p. 82.
† Dr. Geddes's Proſpectus. p. 96.

MANUSCRIPTS.

MANUSCRIPTS.

* The gospel of St. Matthew; the two last verses wanting; and twenty verses of St. Mark. Translated by Sir John Cheke.	Library of Bennet College Cambridge.	About 1550
† All the Old Testament; and of the New, the four first chapters of St. John's gospel, Romans, 1 Cor. St. James, 1st. and 2d. epistles of St. Peter, 1st. 2d. and 3d. epistles of St. John, and Revelation: Translated by Ambr. Usher, elder Brother of Primate Usher. With these is bound a comment on Philemon by the same author.	Library of Trinity College Dublin.	About 1603

* Lewis. Fol. 46. 8vo. 186.

† Lewis. Fol. 87. 8vo. 339. The particulars relating to the New Testament were obligingly communicated by the Rev. Dr. Barrett, a Senior Fellow of Trinity College.

CONTINUATION.

Isaiah. Translated, with notes. By Bishop Lowth.	London,	Dodsley.	1779	4°
A harmony of the Evangelists in English by J. Priestley	London,	Johnson.	1780	4°
Poetical parts of the Old Testament. Translated, with notes, by Wm. Green	Cambridge,	Dodsley.	1781	4°
Exodus. Translated, with notes, by W. Hopkins	London,	Johnson.	1784	4°
Jeremiah. Translated, with notes, by Ben. Blayney	Oxford,	Clarendon press.	1784	4°
The Minor Prophets. Translated, with notes, by Bishop Newcome	Dublin London,	Wm. Jones. J. Johnson.	1785	4°
The song of Solomon. Translated, with notes, by B. Hodgson	Oxford,	Clarendon press.	1786	4°
The sixth and eleven following chapters of Genesis. Translated, with notes, by Abr. Dawson	Norwich,	Chase.	1786	4°
The first and second ep. to the Thess. Translated, with notes, by Dr. Macknight	London,	Robinson.	1787	4°
Remarks on select passages of the Old Test. Exod. xi. xv. Deut. xxxii. Numb. xxi. Judges v. 2 Sam. xxiii. By B. Kennicott	Oxford,	D. Prince.	1787	8°

See page 438.

CONTINUATION.

Ezekiel. Translated, with notes, by Bishop Newcome	Dublin, London,	Wm. Jones. J. Johnson.	1788	4°
Specimen &c. Gen. 1. Exod. xiii. xiv. Translated, with notes, by Al. Geddes	Ditto,	Faulder.	1788	4°
Proverbs. Translated, with notes, by B. Hodgson	Oxford,	Clarendon press.	1788	4°
Acts of the Apostles. Translated, with notes, by John Willis	London,	Payne.	1789	8°
The four gospels. Translated, with notes, by Dr. Campbell. 2 vol.	Ditto,	Cadell.	1789	4°
Ecclesiastes. Translated, with notes, by B. Hodgson	Oxford,	D. Prince.	1790	4°
A new translation of Isaiah. By a Layman	London,	Johnson.	1790	8°
New Test. translated, with notes, by G. Wakefield. 3 vol.	Ditto,	Deighton.	1791	8°
Daniel. Translated, with notes, by Thos. Wintle	Oxford,	J. Cooke	1792	4°
Deborah's song. Translated, with notes, by Steph. Weston	Exeter,	Payne.	No date.	4°
Ecclesiastes. Translated, with notes. By Step. Greenaway.	Leicester,	Ireland.	No date.	8°

VARIOUS

VARIOUS EDITIONS

OF

THE PSALMS

IN ENGLISH.

From the Year 1505 to 1765.

The Fruytful Sayngs of Davyde, in the Seven Penitencial Pſalms	London,	by Pynſon,	1505	4°	The late Mr. Ratcliffe.
Fyſher's Seven Penitencyal Pſalms, &c.	Ditto,	by J. Day,	1519	4°	Ditto.
Ditto,	Ditto,		1529	4°	Ditto.
Pſalter, tranſlated from the Latin Verſion of Feline, i.e. Martin Bucer	Argentine,	Fr. Foye,	1530	12°	Publ. Libr. Camb.
Pſalter, tranſlated from the Latin by George Joye	Antwerp,	Mart. Emperowre,	1534	12°	Publ. Lib. Camb. Mr. Herbert.
Pſalter, Latin and Engliſh	Lond.	R. Grafton,	1540	8°	Mr. Herbert.
Pſalter	Ditto,	Ed. Whitchurch,	1549	12°	Ames, p. 208.
Pſalter	No Place,	Ditto,	No Date	12°	Britiſh Muſeum.

						In the Poſſeſſion of
Pſalter, according to the great B.	Lond.	Hum. Powell for E. Whitchurch	No Nate	4°		
Pſalter in Metre, ſaid to be tranſlated by John Keeper	Ditto,	John Daye,		4°		Bodleian Library, Mr. Herbert.
Pſalter in Englyſhe Metre, tranſlated by Rbt. Crowley	Ditto,	Rbt. Crowley,	1549	4°		
The ſeven Penitential Pſalms, by Sir Tho. Wyat *	Ditto,	Rich. Tottell	1549	12°		Emanuel College Library.
Pſalter, according to the great B.	Canterb.	Jn. Mychell,	1540	4°		
The Pſalms in Metre, by T. Sternholde †	Lond.	E. Whitchurch,	1552	12°		Sir J. Hawkins.
Certayne Pſalmes ſelect out of the Pſalmes of Dauid, and drawen into Englyſhe Metré, with Notes to every Pſalme, in iiiiParts, toSynge, by F. S. (Francis Seagar)		William Seres,	1553	12°		Sir J. Hawkins.
The Pſalter in verſe [by Abp. Parker]			1567	4°		
Pſalter, according to the Great B	Ditto,	Wm. Seres,	1569			

* The Earl of Surrey alſo tranſlated ſeveral Pſalms.

† The Title of this Book is here briefly given; but is as follows in the printed Copy, " All ſuche Pſalmes of Dauid as Thomas Sternholde late Grome of the " Kynges Maieſtyes Robes did in his Life-tyme drawe into Englyſhe Metre."

Pſalms

					In the Poſſeſſion of
Pſalms, tranſlated into Proſe, from the Latin of Beza, by Anth. Gilbie	Lond.	R. Yardley and P. Short for the Aſſignes of W. Seres,	No Date	16°	Mr. Cecil of Lewes.
Pſalms black letter	Ditto,	John Daye,	No Date	4°	Lambeth Library.
The firſt Parte of the Pſalmes, collected into Engliſhe Metre by Thomas Sternholde and others, conferred with the Hebrew, with apte Notes to ſing them withal *	Ditto,	John Day,	1564	12°	Sir J. Hawkins.
The Pſalms in Metre, by Tho. Sternhold, &c.	Ditto,	Ditto,	1564	12°	Dr. Percy.
Pſalms, by Arthur Golding, with Calvin's Commentaries	Ditto,	Thos. Eaſt and H. Middleton, for L. Harriſon and G. Biſhop,	1571	4°	Mr. Herbert.
The Pſalms in Metre by Tho. Sternhold, &c.	Ditto,	John Daye,	1572	4°	
Pſalms, Geneva Verſion	Ditto,	H. Denham,	1578	16°	Mr. Herbert.

* To this Edition of the Pſalms is prefixed the Catechiſm, as alſo an Introduction to learn to ſing; of which ſee a particular Account in Sir John Hawkins's Hiſtory of Muſick, vol. iii. p. 508.

					In the Poſſeſſion of
The whole Boke of Pſalms, collected into Engliſh Metre by Thos. Sternhold, Wm. Whittingham, J. Hopkins, and others, conferred with the Hebrue, with apt Notes to ſing them withal	Lond.	John Daye,	1579	4°	Sir J. Hawkins.
The Pſalms in Metre, by T. Sternhold, &c.	Ditto,	Ditto,	1580	fol.	
The Pſalmes truly opened by Paraphraſes, from the Latin of Beza, by Anth. Gilbie, in Proſe	Ditto,	H. Denham,	1581	12°	Dr. Percy.
The firſt 21 Pſalms tranſlated by Robinſon from the Latin Verſion of Victorinus Strigelius; *ſub tit.* "Part of the "Harmony of "King David's "Harp"	Ditto,		1582	4°	Ames, p. 390.
The whole Booke of Pſalmes, collected into Engliſhe Metre, by T. Sternhold, J. Hopkins, Wm. Whittingham & others, conferred with the Hebrew, with apte Notes to ſing them withall	Ditto,	John Daye,	1582	12°	Sir J. Hawkins.

Pſalter

					In the Poſſeſſion of
Pſalter, according to the Great Bible	Lond.	Hen. Denham,	1583	4°	Mr. Herbert.
The Pſalms in Metre	Ditto,	John Daye,	1583	4°	
The whole Pſalter tranſlated into Eng. Verſe, by Sir Phil Sidney and the Counteſs of Pembroke	In M S. never printed.				
Pſalms	Lond.	T. Vautraullier,	1587	12°	Lambeth Library.
Welſh Pſalter	Ditto,		1588 / 1621	4°	Lambeth Library.
Pſalms in Metre by T. Sternholde, &c.	Ditto,	Jn. Wolfe, for the Aſſigns of Richard Day,	1591	4°	Mr. Herbert.
Pſalms, Expoſition of the, by Thos. Wilcocke, no Title			1591	4°	Lambeth Library.
Pſalms, with their Tunes	Ditto,	Thos. Eſt,	1592	8°	Mr. Herbert.
Pſalter	Ditto,	Deputies of Ch. Barker,	1594	fol.	Britiſh Muſeum.
Pſalms in Metre, by Sternhold, &c.	Ditto,	John Windet, for the Aſſigns of Rich. Day,	1595	fol.	Britiſh Muſeum.
Ditto	Ditto,	Ditto,	1595	4° & 8°	Mr. Herbert.
Ditto	Ditto,	Ditto,	1597	fol.	Britiſh Muſeum.
Ditto	Ditto,	Ditto,	1598	4°	Sir J. Hawkins.
Pſalms in Proſe and Metre, with Tunes; the Proſe according to the Geneva Tranſlation; the Metre by T. Sternhold, &c.	Dort,	Abr. Canin,	1601	16°	Mr. Herbert.

Pſalms

					In the Poſſeſſion of
Pſalms for the Church of Scotland	Middleburgh,		1602	12°	Lambeth Library.
Pſalter	Lond.	Robt. Barker,	1606	4°	Britiſh Muſeum.
Pſalms in Metre, as allowed by the Kirk of Scotland	Edinb.	Heirs & Succeſſors of And. Anderſon,	1608	24°	Mr. Herbert.
Pſalms in Proſe and Metre	Ditto,		1611	8°	Bodleian Library.
Pſalms with certain Songs and Canticles of Moſes, Iſaiah, Hezekiah &c.	Ditto,		1611	8°	Lambeth Library.
The Pſalms in Proſe and Metre, by Hen. Ainſworth	Amſterd.	Giles Thorp,	1612	8°	Lambeth Library, Sir J. Hawkins, Mr. Herbert.
Pſalms in Metre, by Sternhold, &c.	Ditto,	Company of Stationers,	1612	4°	Britiſh Muſeum.
The Pſalms, by Hen. Ainſworth	Lond.		1612	4°	
Ditto	Amſterdam,	Ditto	1613	8°	Britiſh Muſeum.
The Pſalms in Metre, by Wm. Johnſon	Ditto,		1613	8°	Vid. Le Long.
Fifty Select Pſalms paraphraſtically turned into Eng. Verſe [by Sir Edwin Sandys; *vid.* Wood's Ath.] and ſet by Rt. Tailour, &c.	Lond.	Tho. Snodham	1615	4°	Dr. Percy.
Pſalms, ditto			1617		
Pſalms in Proſe and Verſe, with the Songs of Moſes, Deborah, &c. tranſlated by H Dod			1620	8°	Bodleian Library,

Pſalms

Pſalms by Thos. Ravenſcroft	Lond.		1621	8°	In the Poſſeſſion of Lambeth Library.
The whole Booke of David's Pſalmes, both in Proſe and Metre, with apt Notes to ſing them withall, by Sternhold, &c.	Ditto,	For the Comp. of Stationers,	1625 1626	24° 8°	Sir J. Hawkins, Lambeth Library.
Certaine Pſalmes in Engliſh Verſe, by Francis Lord Verulam Viſcount St. Albans	Ditto,	For Street and Whitaker,	1625	4°	Dr. Percy.
Ditto	Ditto,	For Hanna Barrett and R. Whitaker,	1625	4°	Lambeth Library.
The Pſalms in Proſe, tranſlated by Alex. Top, Eſq;	Amſterd.	Jan. Fred. Stam.	1629	fol.	Sion College, Dr. Percy.
The Pſalms tranſlated by King James, in Metre, with the Proſe as in his Bible	Oxford,	Wm. Turner,	1631	12°	Lambeth Library, Dr. Percy. Mr. Herbert.
The Pſalms in Lyric Verſe, by George Wither	Netherlands,	Van Breughel,	1632	12°	Dr. Percy.
All the French Pſalm Tunes, with Engliſh Words, according to the Verſes and Tunes uſed in the Reformed Churches, &c.	Lond.	Tho. Harper,	1632	12°	Dr. Percy.
Pſalms in Proſe and Metre	Aberdeen,		1633	8°	Bodleian Library.

Pſalms

Pſalms in Metre	Edinburgh,		1635	8°	In the Poſſeſſion of Sion College,
Pſalms in Proſe and Metre	Ditto,	Heirs of And. Hart,	1635	8°	Bodleian Library, Lambeth Library,
Paraphraſe on the Pſalms tranſlated by King James	London,		1636	fol.	
A Paraphraſe upon the Hymns diſperſed throughout the Old and New Teſtament by G. S. [Geo. Sandys]	Ditto,		1636	12°	Sir J. Hawkins, Dr. Percy.
The Pſalms of David and other Holy Prophets, by B. R. Eſq; [perhaps Burnaby]	Ditto,	For Fra. Conſtable,	1638	12°	Sion College, Dr. Percy.
The Pſalms in Metre [no Name of Tranſlator]	Rotterdam,	For H. Tutill,	1638	12°	Dr. Percy.
The five Books of Moſes, the Pſalms, and the Canticles, tranſlated by H Ainſworth	Lond.	M. Parſons, for Jon. Bellamie,	1639	fol.	Sion College.
Pſalms in Proſe and Metre, with Notes	Ditto,	R. C. for Comp. of Stationers,	1643	16°	Mr. Herbert.
The Pſalms in four Languages, (*viz.* Greek, Latin, Engliſh, and Hebrew) by W. S. (Willm. Statyer)	Ditto,	Thos. Harper,	1643	12°	Dr. Percy.

The

				In the Poſſeſſion of
The Pſalms in Metre, cloſe and proper to the Hebrew [by W. Barton, afterwards much altered]	Lond. Matt. Simmons,	1644	12°	Dr. Percy, Sion College.
The Pſalmes in Eng. Proſe and Metre, with Annotations by H. Ainſworth	Amſterd. Th. Stafford,	1644	8°	Dr. Percy.
Some of Milton's Pſalms, printed among his Poems	Lond. Ruth. Raworth,	1645	8°	Dr. Percy.
The Pſalms in Metre, by Fr. Rouſe [N. B. From this was formed the Scottiſh Verſion]	Ditto,	1646	8°	Wood's Athenæ.
The Pſalms in Metre, by Francis Roberts, printed with his Key to the Bible;	Edinburgh,	1649	8°	Vid. Le Long.
and again in other Sizes		1656, &c.		
Pſalms in Metre, by Henry King, Biſhop of Chicheſter	London,	1651	8°	Bodleian Library.
The Pſalms, with a Paraphraſe	Ditto,	1653	fol.	
Pſalms in Metre, by Wm. Barton, M. A.	Ditto, Roger Daniel,	1654	12°	Sion College, Dr. Percy.
The Pſalms in Metre, by Henry King, Biſhop of Chicheſter	Ditto,	1654		

Pſalms

					In the Poſſeſſion of
Pſalms, with a Paraphraſe and Annotations, by Hen. Hammond			1659	fol.	
Pſalms paraphraſed	Lond.	T. Garthwaite,	1664	8°	Lambeth Library.
A Paraphraſe on the Pſalms, by Sam. Woodford	Ditto,	R. White,	1667	4°	Sion College, Dr. Percy.
The Pſalms paraphraſed, by Miles Smyth	Ditto,	For Tho. Garthwait,	1668	8°	Dr. Percy.
Many of the Pſalms paraphraſed, in the Works of Abrm. Cowley	Various Editions, folio,				
Pſalms in Metre, by Biſhop King	London,		1671	8°	Lambeth Library.
A Paraphraſe upon the Divine Poems; *viz.* Job, Eccleſiaſtes, the Song of Solomon, the damentations, the Songs in the Old and New Teſtament, and the Pſalms, by Geo. Sandys	Ditto,		1676	8°	Sir J. Hawkins.
The Pſalms in Metre, by S. Woodford	Ditto,		1678	4°	
A Century of ſelect Pſalms in Verſe, by John Patrick	Ditto,		1679		Bodleian Library.
Pſalms and Hymns in Metre, for the Uſe of the Saints, eſpecially in New England, 5th Edition	Ditto,	For R. Chiſwell,	1680	12°	Dr Percy.

The

					In the Poſſeſſion of
The Aſcents of the Souls: Paraphraſes on the Fifteen Pſalms of Degrees, from the Italian of Loredano, rendered into Engliſh [by Henry Lord Coleraine]	Lond.	For R. Harford,	1681	fol.	Dr. Percy.
Pſalms in Metre, by Sternhold, &c.	Ditto,		1682	8°	Sion College, Lambeth Library.
Pſalms in Metre, by J. Patrick	Ditto,		1684	12°	Sion College.
A Century of ſelect Pſalms, by J. Patrick, &c.	Ditto,	For R. Royſton,	1686	8°	Dr. Percy.
Pſalms ſung in the Pariſhes of St. Martin and St. James	Ditto,		1688	12°	Lambeth Library.
Pſalms and Hymns in Metre, by Simon Ford, D. D.	Ditto,	For Brab. Aylmer,	1688	12°	Sion College, Bodleian Library, Lambeth Library, Dr. Percy.
Pſalms in Metre, by Wm. Barton, M. A.	Ditto,		1691	12°	Lambeth Library.
A Century of ſelect Pſalms turned into Metre, for the Uſe of the Charter houſe, London, by J. Patrick	Ditto,		1691	8°	Dr. Percy.
The firſt 20 Pſalms, by N. Brady and N. Tate	Ditto,		1695	8°	Dr. Percy.
Pſalms by N. Brady and N. Tate, firſt licenſed to be ſung in Churches, 1696	Ditto,		1696	8°	Mr. Herbert.

					In the Poſſeſſion of
Davidéos, or a Specimen of ſome of David's Pſalms in Metre, with Remarks on the Lat. Tranſlators, by John Philips (by miſtake dated 1798)	Lond.	For W. Kebleſwhite,	1698	8°	Dr. Percy.
Pſalms in Metre, by J. Patrick	Ditto,		1698	8°	
Pſalms in Metre, tranſlated by L. Milbourne, Preſbyter, &c.*	Ditto,	W. Rogers & *al.*	1698	12°	Mr. Cecil of Lewes, Dr. Percy.
Pſalms in Metre, by N. Brady and N. Tate	Ditto,		1698	8°	Lambeth Library.
Some of the Pſams in Metre, by J. Patrick, N. Brady, and N. Tate	Cambridge,	For the Uſe of the Univerſity,	1699	12°	Dr. Percy.
The Pſalms of David [in Proſe] tranſlated from the Vulgat [by Mr. Carryll, created Lord Dartford by the Pretender]	Paris,		1700	12°	Lambeth Library, Dr. Percy.
Pſalms, newly tranſlated, in Metre	Lond.	Tho. Parkhurſt,	1700	12°	Lambeth Library.
The firſt fifteen Pſalms in Lyric Verſe, by Dr. [James] Gibbs	Ditto,	J. Matthews,	1701	4°	Bodleian Library, Dr. Percy.

* In his Preface, Milbourne mentions Verſions of the Pſalms by Mr. MAY, Mr. BURNABY, and Mr. GOODRIDGE, as alſo by Mrs. Beale, the Painter; the laſt, I believe, are printed in Dr. Woodford's Paraphraſe. P.

The

					In the Poſſeſſion of
The Pſalms in Metre, by Wm. Barton, M. A. as left finiſhed in his Life-time	Lond.	For the Comp. of Stationers,	1705	12°	Dr. Percy.
Select Pſalms, by Baſil Kennet.				8°	
Pſalms, with the Argument of each Pſalm	Ditto,	John Taylor,	1701	8°	Lambeth Library.
Pſalms, by J. Johnſon	Ditto,		1707	8°	Lambeth Library.
Pentateuch, Job, Pſalms, Proverbs, Eccleſiaſtes, and Solomon's Songs, with Obſervations by Matt. Henry	Ditto,		vol i. 1707 vol. ii. 1710	fol.	Sion College.
The Pſalms in Metre, allowed by Authority of the Kirk, &c.	Edinburgh,		1710	12°	Dr. Percy.
The Pſams in Metre, by Sir John Denham	Lond.	For J. Bowyer,	1714	8°	Dr. Percy.
Pſalms and Hymns by the late Rev. Dan. Burgeſs	Ditto,	For Job Clarke,	1714	12°	Dr. Percy.
The Pſalms in Metre, by J. Patrick, D. D. [Thus is the whole Pſalter]	Ditto,	For J. Churchill,	1715	12°	Dr. Percy.
The whole Book of Pſalms, with all the ancient and proper Tunes compoſed by J. Playford, 13th Edition	Ditto,	For the Comp. of Stationers,	1715	12°	Dr. Percy, Mr. Nichols.

Pſalterium

					In the Poſſeſſion of
Pſalterium Americanum; the Pſalms in blank Verſe [yet printed as Proſe]	Bolton, by S. Kneeland,		1718	12°	Dr. Percy.
The Pſalms imitated in the Language of the New Teſtament, by J. Watts	Lond.	For J. Clarke, &c.	1719	12°	Dr. Percy.
Pſalms in Metre, by Sir Richard Blackmore	Ditto,	J. March,	1721	8°	Dr. Percy, Mr. Nichols,
A Paraphraſe of ſome ſelect Pſalms by Mr. Richard Daniel, * Archdeacon of Armagh	Ditto,	For Bern. Lintot,	1722	8°	Dr. Percy, Mr. Nichols.
The New Verſion, by N. Brady, D.D. and N. Tate, Eſq;	Ditto,	For Comp. of Stationers,	1728	12°	Dr. Percy.
The cxixth Pſalm paraphraſed in Eng. Verſe, by Geo. Atwood, B. D. Archdeacon of Taunton	Ditto,	For W. Innys,	1730	4°	Dr. Percy.
The Pſalms in Metre, allowed by Authority of the Kirk, &c.	Glaſgow,		1734	12°	Dr. Percy.
A Collection of Pſalms and Hymns [ſeems Moravian]	Lond.		1738	12°	Dr. Percy.
Pſalms and Hymns for the Moravian Worſhip [by Mr. Gambold]	Ditto,			8°	

* Archdeacon Daniel printed alſo a Verſion of the Penitential Pſalms.

Pſalms

					In the Poſſeſſion of
Pſalms New Engliſh Verſion, by Z. Mudge	London,		1744	4°	
The Pſalms in Metre, [in Lyric Meaſure, without Rhyme, by Mr. Pike]	Ditto, by H. Kent,		1751	12°	Lambeth Library, Dr. Percy.
The Pſalms, from Buchanan's Lat. into Eng. Verſe, by the Rev. T. Cradock [of Maryland]	Ditto,	For Mrs. A. Cradock, of Wells, &c.	1754	8°	Dr. Percy.
Pſalms and Hymns by Mr. Weſley, Mr. Whitfield, Mr. Madan, &c.	Frequent Editions.				
The Pſalms in Heroic Verſe [by Stephen Wheatland and Tipping Silveſter]	Ditto,	For S. Birt, &c.	1754	8°	Dr. Percy.
A ſelect Collection of the Pſalms, tranſlated by the moſt eminent Poets; publiſhed with ſome Originals (of his own) by Henry Dell, Bookſeller	Ditto,	For the Editor,	1754	12°	Dr. Percy.
The Pſalter, in its original Form	Ditto,	S. Longman,	1759	8°	Lambeth Library, Mr. Herbert.
Robſon's firſt Book of David's Pſalms in Heroick Verſe	Ditto,	Wm. Sandby,	1761	8°	Lambeth Library.
Pſalms, tranſlated from the Hebrew, in meaſured Proſe, with critical Notes, by W. Green, A. M.	Cambridg.	Joſ. Bentham,	1762	8°	Lambeth Library.

Pſalms

Pſalms and Hymns by Ch. Bradbury	London,		1763	12°	In the Poſſeſſion of Lambeth Library.
Pſalms and Hymns by Dr. Doddridge	Ditto,				
Pſalms, in Verſe, tranſlated by Jas. Merrick	Reading,		1765	4°	Lambeth Library.
The Pſalms of David, attempted in the Spirit of Chriſtianity, by Chriſtopher Smart, A. M.	London,	by Dryden Leach,	1765	4°	Dr. Percy.
The Pſalms in Metre, tranſlated or paraphraſed, by James Merrick, M. A.	Reading,	by J. Carnan,	1766	12°	Dr. Percy.
The Pſalms in Metre [the common Scottiſh Verſion] with Annotations of Mr. David Dickſon, Profeſſor of Divinity at Edinburgh	Glaſgow,		1769	12°	Dr. Percy.
A Collection of Pſalms, &c. by R. Flexman, D. D.	Ditto,	Waugh,	1770	12°	

*** Other Editions of the Pſalms might be added; but they are purpoſely omitted, as being rather Paraphraſes than Tranſlations.

SUPPLEMENT

TO THE

VARIOUS EDITIONS

OF THE

PSALMS.

Pſalms. Tranſlated with notes, by T. Edwards	Cambridge,	Bentham.	1755	8°
Dr. Chandler's life of David contains tranſlations of 17 pſalms, with notes. 2 vol.	London,	Buckland.	1766	8°

CONTINUATION.

Kennicott's Remarks contain tranſlations of thirty-two Pſalms.			1787	
Dr. Geddes's ſpecimen contains a tranſlation of Pſ. xvi.			1788	
Pſalms. Tranſlated with notes, by Steph. Street. 2 vol.	Ditto,	Davis.	1790	8°

If the curious and uſeful Editor of the Liſt, &c. printed in London, could have been diſcovered, the moſt reſpectful application ſhould have been made for his permiſſion to reprint it.

As the ſupplement and continuation have been added under great diſadvantages, the candour of the reader will lead him to excuſe the defects.

Thoſe articles only are inſerted, in which the tranſlation differs from the received one.

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A sermon preached before the House of Lords in Christ-church, Dublin, Oct. 23. 1767.

A sermon preached before the House of Lords in Christ-church, Dublin, Nov. 5. 1769.

A sermon

LIST OF PUBLICATIONS.

A ſermon preached before the Incorporated Society in Chriſtchurch, Dublin, May 10. 1772.

A ſermon preached in the Chapel of the Aſylum for penitent women, Dublin, Febr. 7. 1773.

A harmony of the Goſpels, in which the original text is diſpoſed after Le Clerc's general manner, with ſuch various readings at the foot of the page as have received Wetſtein's ſanction in the folio edition of his Greek Teſtament. Obſervations are ſubjoined, tending to ſettle the time and place of every tranſaction, to eſtabliſh the ſeries of facts, and to reconcile ſeeming inconſiſtencies. Folio. Price a Guinea. 1778. W. Hallhead. Dublin. J. Robinſon. Paternoſter-row London.

A ſermon preached at St. Mary's, Kilkenny, on Febr. 10. 1779; being the day appointed for a public faſt.

The duration of our Lord's miniſtry particularly conſidered: in reply to a letter from the Rev. Dr. Prieſtley on that ſubject. 12mo. J. Robinſon. 1780. 2s.

A reply to a ſecond letter from the Rev. Dr. Prieſtley on the duration of our Lord's miniſtry. 12mo. Robinſon. 1781. 2s.

A ſermon preached before the Houſe of Lords in Chriſtchurch, Dublin, Febr. 7. 1782; being the day appointed for a public faſt.

Obſervations

LIST OF PUBLICATIONS.

Obſervations on our Lord's conduct as a divine Inſtructor, and on the excellency of his moral character. 4to. price three crowns. W. Jones. Dublin. J. Robinſon. London. 1782.

An Attempt towards an improved verſion, a metrical arrangement, and an explanation of the twelve Minor Prophets. 4to. price half a guinea. W. Jones. Dublin. J. Johnſon. London. 1785.

An attempt towards an improved verſion, a metrical arrangement, and an explanation of the prophet Ezekiel. 4to. price half a guinea. W. Jones. Dublin. J. Johnſon. London. 1788.

A review of the chief difficulties in the goſpel hiſtory relating to our Lord's reſurrection: intended to retract ſome errors contained in the Author's Greek Harmony, and to ſhew that Dr. Benſon's hypotheſis is ſatisfactory. 4to. price 6d. W. Jones. Dublin. J. Johnſon. London. 1791.

SUPPLEMENT.

Page 65. After line 5 add:

It appears, however, that a design to translate and illustrate the bible was laudably entertained. Martin Bucer and Paul Fagius, learned Protestant Ministers of Germany, came to England in April 1549; having been honourably invited into that country, as an asylum from the troubles which prevailed in their own, by repeated letters

 from

from the Lord Protector and Archbiſhop Cranmer. Bucer was made Profeſſor of Divinity, and Fagius Profeſſor of the Hebrew language, in the Univerſity of Cambridge: where both intended to read lectures, explaining the difficulties in the ſcriptures, and reconciling thoſe paſſages which ſeemed inconſiſtent. Fagius propoſed to begin with the prophet Iſaiah; and Bucer, with the evangeliſt St. John. The plan of theſe lectures was ſuggeſted by the Archbiſhop himſelf; who, at the ſame time, expreſſed an earneſt deſire that the ſcriptures ſhould be publiſhed in the moſt exact agreement with the original text. But a fever put an end to Fagius's life in November, before he had entered on his courſe of lectures; and, in February 1551, a complication of the Stone and Cholic deprived England of his learned colleague Bucer.

Caſtalio

Caſtalio aſſigns three reaſons for dedicating his Latin tranſlation and explanation of the bible to King Edward VI: that the kingdom of England had become a refuge to thoſe who were perſecuted for ſtudying and defending the ſcriptures: that, beſides the cultivation of other languages and branches of literature, the King was ſtudious of the Latin tongue, and was taught it by an able Preceptor: and that "his Majeſty had lately delegated to learned men the province of "tranſlating the ſacred books, but had "been obſtructed by the death of "one."

As this dedication was written at Baſil in February 1551, at the end of which month Bucer died, Caſtalio does not refer to Bucer, as Lewis ſuppoſes, but to Fagius; whoſe ſkill in Hebrew cauſed

Cranmer to rely much on him for his ſuperintendence of the Old Teſtament.

Strype's Cranmer : p. 197. *Lewis : fol. p.* 44.

Page 125. After l. 2 add :

" Our Engliſh tranſlation of the bible, " though in the main a good one, is in " ſome places intolerably faulty ; even ſo " as quite to alter the ſenſe, and give a " meaning which never entered into the " thoughts of the author."

Trapp's notes on the goſpels : p. 121. *Oxford. 8vo. 2d. ed.* 1775. *The author died in* 1747.

Note

Note on p. 145 l. 16.

THE uſe of the Engliſh verſion in our churches is not enforced by any Act of Parliament. The edition of 1611 has BY AUTHORITY in its title page. It is a proper matter of enquiry whether it received the ſanction of King James's Privy Council in that year. It appears by ſome editions of our Liturgy that, in 1696, an act of Council left the uſe of the pſalms tranſlated by Brady and Tate to the option of congregations.

Page 146. After l. 20. add:

" WE read the ſacred authors under " the diſadvantage of a literal tranſlation; " and

" and that not ſo correct and perfect as
" it might be."

Biſhop Newton's works : 4to. iii. 306.
1782.

Note on the word *correcting :* p. 209: l. 2.

THIS circumſtance, that the miſtakes in our tranſlation are ſo frequently ſtated to pious and unlearned Chriſtians by our Preachers of the very firſt eſtimation, furniſhes a ſtrong argument for a ſpeedy removal of all its known defects. Such remarks, though occaſionally neceſſary even in our public diſcourſes, tend to unſettle the minds of many hearers, to diſturb the ſecurity of their reliance on the Engliſh bible, and to leave them in a ſtate of ſuſpence whether the miſtranſlations may not be more numerous and important than their Inſtructors point out.

Note

Note on l. 17, p. 249.

To theſe ſhould be added C. F. Matthæi, who, between the years 1782 and 1788, publiſhed a Greek Teſtament with collations of MSS. at Riga, in eleven volumes 8vo. profeſſor Alter, who, in 1787, publiſhed a Greek Teſtament with collations of MSS. at Vienna, in two volumes 8vo. and Andrew Birch, who, in 1788, publiſhed the four goſpels with collations of MSS. at Copenhagen, in one volume 4to.

Page 252, 253, to the end of the firſt paragraph, read thus :

gratuitous private lectures from the Academical Profeſſors, agreeably to the example of

of Dr. Blayney in Oxford, and the moſt weighty requeſt to the Governours of our Univerſities that they would recommend and encourage attendance on theſe lectures; enforcing the Academical ſtatute which requires an acquaintance with Hebrew for the ſecond degree in Arts; enjoining by proper authority a moderate knowledge of it, for inſtance, the peruſal of a few hiſtorical books, as a qualification for the order of prieſthood; and honourably diſtinguiſhing and patronizing thoſe who excel in oriental learning.

Note on l. 10 p. 361.

To diſparage an arrangement of lines in Engliſh anſwerable to the ſuppoſed Hebrew meaſure, it has been aſked by a learned tranſlator and interpreter of Iſaiah; "Would

" Would not a profaic tranflation of Horace and Virgil " into Englifh, printed in lines correfponding to the " originals, be abfurd and ridiculous ?". *See a letter to Dr. Sturges by Michael Dodfon Efq. London. J. Johnfon.* 1791.

But let it be obferved that the ftructure of poetry in Greek and Latin differs very much from that in Hebrew. In Greek and Latin, between which languages a near affinity fubfifts, the words admit of a very diftant and variable collocation; and the paufes are often of a very great and unequal length. But in Hebrew poetry the hemiftichs, for the moft part, are concife and correfponding; and, for the moft part, are capable of being well reprefented in the Englifh language, the texture of which is fuch that it can feldom be adapted, line for line, to the verfification of the Greek and Romans.

Turn over.

Page 409. After the third article add:

THE epiſtle to the Hebrews, tranſlated, with notes, by Sam. Hardy. London. 1783. 8vo. Hardy's. N. 31. Newgate ſtreet.

Additional Errata.

Page	vii	Line	16	Read bien.
	viii	——	1	—— rapport.
	177	——	10	—— refults.
	256	——	14	—— as far.
	258	——	6	—— on doit.
	262	——	20	—— caftra.
	273	——	20	—— Lenfant.
	275	——	9	—— אדור
	286	——	1	—— kneweft
	313	——	5	—— faltem.
	317	——	11	—— obfervable.
		——	14	—— the Hebrews.
	319	——	22	—— ἐκθαμβέομαι
	356	——	20	—— fententiam.
	379	——	22	—— p. lxiii.

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